

Indian Philosophy

(Problems & Theories)

By

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PREFACE

While dozens of books are available on historical treatment of Indian philosophy, there are not many works on problematic treatment of the subject. The present book is an attempt to fulfil this need on syllabi on Indian Philosophy in post graduate examinations of some Universities and also those of I.A.S. insist on problematical treatment.

Problems of philosophy are Epistemological, Metaphysical and Axiological. Epistemological problem are concerned with the what, how and why of knowledge and ignorance. Metaphysical problems are concerning ontology, cosmology and the ultimate Reality; the Absolute, the self and the god. Axiology includes logic, Ethics and Aesthetics. Treatment of different philosophical systems in the present book has been categorised according to the problem mentioned above. Thus, each chapter starts with a discussion of nature, means and validity of knowledge, proceeds to discuss the nature of ultimate Reality, Cosmology, nature of god and arguments for its existence and end with ethics and means of god realisation or salvation. Ethical problems have been treated exhaustively by the author in a separate work entitled 'Indian Ethics.'

Problematic treatment facilitates comparative study improves philosophical understanding and helps practical efforts. The present work will undoubtedly help in all this while assisting the teachers and students of philosophy to understand Indian treatment of philosophical problems. Suggestion for improvement will be cordially received and included in future editions.

Ram Nath Sharma

CONTENTS

Chapter - 1

HISTORICAL SURVEY OF INDIAN PHILOSOPHY

In the words of Wilson, an eminent Western scholar, "The Vedas give us abundant information, respecting all that is more interesting in the contemplation of antiquity." In them are vividly described all the aspects of primitive human life. They are the fountain-head not only of philosophy, religion and ritual, but also of many sciences. They are not merely philosophical treatises unfolding the realm of spirituality; they dwell on all conceivable topics, spiritual as has well as mundane. Action is necessary for knowledge and has therefore been codified in *Karma Kanda* found in the Vedas. Indian philosophy is as old as human experience of sorrow and suffering. It was dissatisfaction with mundane life which gave birth to Indian philosophy. The ultimate aim of Indian philosophy is to get rid of sorrow. Ignorance is the fountainhead of this sorrow, so it is clear that mere spiritual practice will not suffice. If one wants to realize his life-mission, knowledge is equally essential. Knowledge, coupled with practice, can alone enable man to attain his destination. "Veda" means knowledge and "Darsana" means the realization of that knowledge. The Vedas form the oldest records of human knowledge.

THE VEDAS

The Vedas are the original sources of Indian philosophy and are called impersonal since they were transmitted from one generation to the next by word of mouth, from one teacher to his disciple. For the same reason they are also called Sruti. But some scholars, such as S. Radhakrishnan, believe that they are not purely philosophical texts, since they also contain considerable information regarding religion and moral behaviour. Traditionally, it is accepted that there are four Vedas-the Rg Veda, the Sama Veda, the Yajur Veda and the Atharva Veda. Despite this division, they are all a single compendium of knowledge and the division is made on the basis of the subject and nature of the hymns contained in each section. For example, the hymns of the Rg Veda are merely declaimed while those of the Sama Veda are sung. The Mantras of the Yajur Veda are read at the time of making sacrifices during the Yajna, while those of the Artharva Veda pertain to knowledge about natural objects. The subject matter of the Vedas is more broadly divided into two parts—the *Jnana Kanda,* implying the theoretical aspect, and the *Karma Kanda,* concerned with actual conduct. The former provides information about spiritual meditation while the

latter explains the modes of prayer and sacrifice. Logically viewed, the Karma Kanda is older than the Jnana Kanda, but both are accepted as intimately related to each other. Both are required to achieve the terrestrial and transcendental objectives of man. The Vedas provide numerous theories to explain creation, one of which is the existence of an omnipotent and omniscient power. In addition, the Vedas also contain lengthy deliberations on the subject of moral conduct, sin and virtue, the theory of *Karma* and numerous other philosophical and ethical subjects. They also present the idea that the pains of the flesh can be alleviated by worship. Most of the elements of Upanisadic philosophy can be found in their rudimentary form in the Vedas. Historians believe that the Rg-Veda came into existence some 2000 B.C. The Rg-Veda contains references to the varna system and the asrama system, the fundamental elements in the social organization of the Aryans. The hymns of the Rg-Veda must have taken centuries to write, a fact which can be said to hold equally true of the other Vedas. But it is difficult to assess correctly the difference between the Vedas in their original form and as they are now extant. Consequently, it is not any easier to determine how much has been added to them.

Roots of Philosophical Systems

The belief in the identity of Atman and Brahman expressed so often in the Brahmanas, is to be traced back to the hymns of the Vedas. This is further developed in the Upanisads and then it becomes one of the cardinal principles of Indian philosophy. Thus the Vedic hymns are much more than the scriptures of the primitive Aryan race. In them one finds the germs of the thought currents of later Indian philosophy. The Karma Kanda and Jnana Kanda were fully developed by the Brahmans and the Upanisads respectively. Even the theism of the *Bhagvada Gita* derives its inspiration from the worship of Varuna described in the Vedas. The principles of Rta and Karma, propounded in the Vedas, get a fertile soil and acquire a new significance in the philosophical works of the later period. Though only in an incipient stage, the Vedic thought strikes us as robust and inspiring. In it one finds a welcome combination of knowledge and religion. It contains the first human reactions to the marvellous phenomena of nature. Above all, the organic relationship between man and nature and the qualities of the supreme power pervading both of them are beautifully dilated upon in these great works. The realization of this supreme power was the be-all and end-all, the alpha and omega of Indian philosophy. Though in a disarmingly simple and primitive garb, the philosophy of the Vedas is the fountain-head of Indian philosophy.

Classification of Indian Philosophical Systems

The Vedas occupy a very important place in the Indian philosophy. The roots of most of the Indian philosophical system can be traced to the Vedas.

This vedic tradition is delineated on two sections called the Section of knowledge (Jnana Kanda) and the Section of Ritualism (Karma Kanda). The Brahmana scriptures have developed the Karma Kanda and the Aranyakas and the Upanisad have developed the Jnana Kanda. This small rivulet of knowledge which originated in the Vedas attained such width and depth in the Upanisads that it was difficult to recognize its origin in the Vedas. It was further directed into various currents forming different philosophical systems many of which did not recognize the Vedas as their source.

Thus, on the basis of respect for the Vedas or otherwise, Indian philosophical systems have been divided into two classes *viz.*, Astik and Nastik. Literally, the word Astik means a theist or, one who believes in God while the word 'Nastik' means an atheist or one who does not believe in God. But in Indian philosophy these words denote believer and non-believer respectively in the testimony of the Vedas. Astik, here does not mean one who believes in rebirth since even the Nastik system of Jaina and Bauddha believe in rebirth.

The Astik class

Thus, Astiks are those systems of Indian philosophy which believe in the testimony of the Vedas. This class includes six systems of Indian philosophy which are collectively known as Sad Darsan. These are Mimamsa, Vedanta, Samkhya, Yoga, Nyaya and Vaisesika. It must be noted that of these systems, mimamsa does not believe in God. Hence the meaning of Astik is believer in the Vedas. The Astik class is not limited to these six systems alone. According to Madhavacarya, even grammar and medicine belong to this class. But generally speaking, Astik Darsana connotes the six systems named above.

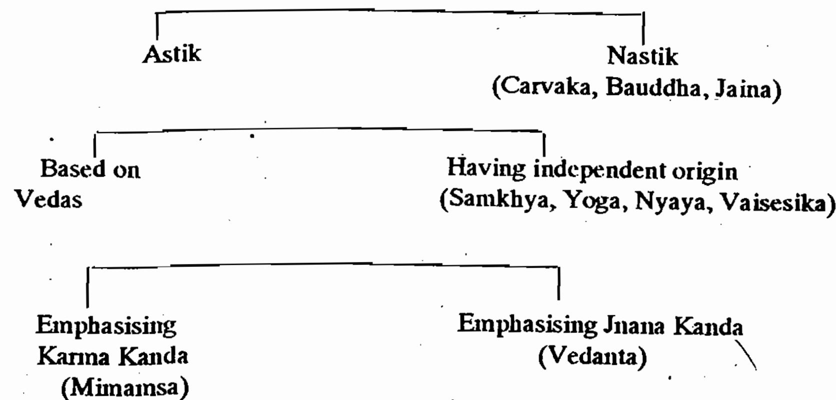
Now, in the Astika class itself, there are two types of philosophical systems (*i*) Those which are directly based upon on the Vedic scriptures. These include Mimamsa and Vedanta. Of these, the first emphasizes the ritualistic aspect of the Vedas and the second, the knowledge aspect. As they are directly based upon the Vedas, both these types are sometimes called Mimamsa. To make a distinction, Vedanta is known as Purva Mimamsa or Jnana Mimamsa and the other is known as Uttara Mimamsa or Karma Mimamsa. Both these systems have their own value in Indian Philosophy. (*ii*) Those which are not directly based on the Vedic scriptures but have an independent basis. These, however, accept the testimony of the Vedas and try to show the harmony of their own thought with that of the Vedas. These include Samkhya, Yoga, Nyaya and Vaisesika.

The Nastik Class

The Nastik class of Indian philosophical systems includes the carvakas, the Jaina and the Bauddha systems. These types do not believe in the testimony of

the Vedas. As a matter of fact, they owe their origin to the reaction against Vedic traditions. The Carvaka philosophers have openly abused the Vedas. They say that the Vedas are full of lies and repetitions; they have been created by cunning priests who intended to play their own game by misguiding ignorant persons. The tall talk of heavenly pleasures is meaningless jargon and so are the Vedas which claim to give heavenly pleasures to men. It goes without saying that this prejudicial attack on the Vedas has been vehemently condemned by above philosophers like Udayana and Vainkathnath. Again, the Jainas also do not believe in the Vedas. Instead, they believe in the words of Tirthankaras. The Buddhist philosophers have also condemned blind faith in the Vedas. But neither Jainas have abused the Vedas nor shown utter disrespect to them as Carvaka has done. As a matter of fact, despite their belonging to Nastik class, they are nearer to the Astik systems as compared with Carvaka.

The above-mentioned classification of Indian philosophical systems can be more easily grasped with the help of the following table:



THE UPANISADS

It is difficult to fix the chronological order and exact date of the composition of the Upanisads. There is no historical evidence available to decide the issue. According to the traditional viewpoint, the Upanisads are like the Vedas. They are therefore as ancient as the Vedas. Some Western writers, on the other hand, tried to fix the date of the Upainsads after the Vedas. Their arguments, however, are far from convincing. On the basis of the testimony of Buddhist scriptures it can be said that at least some Upanisads were composed before the time of Buddha. Buddha was born in the sixth century B.C. Therefore, some Upanisads date back to 600 B.C. The notable among them are the Chandogya, the Brhadaranyaka, the Kena, the Aitereya, the Taittiriya, the Kausitaki and the Kantha.

Again, traditionally, the Gita is known as the essence of the Upanisads. Gita is a part of Mahabharata. Therefore some Upanisads must have been composed before Mahabharata, *i.e.,* before 3000 B.C. Thus, the composition of the Upanisads dates back to the periods between 600 and 300 B.C. For thousands of years the Upanisads were preserved through teacher and taught tradition in the form of Sruti. But their writing must have started before 600 B.C.

Different Upanisads have been attached to different Vedas. Thus the Upanisads have been classified according to their connection with Rg-Veda, Sama Veda, Yajur Veda and Atharva Veda. Though the actual number of the Upanisads has been a matter of controversy, the ten chief ancient Upanisads are the Isa, Kena, the Katha, the Prasna, the Mundak, the Mandukya, the Taittiriya, the Aitereya, the Chandogya and the Brhadaranyaka.

Meaning of the word, "Upanisads"

Literally speaking, the word "Upanisads", means 'sitting down near'. It means sitting down near the teacher to receive instruction. The Upanisads are records of instructions given by the teachers to their disciples. Gradually, the word, "Upanisads" itself came to mean what was received from the teacher; a sort of secret doctrine, "rahasya". It is possible that the word 'Upanisad' may have been originally for the cryptical great sentences (Maha Vakya) 'Tat Twam Asi' etc. According to Prof. Max Muller, the word originally meant 'session', particularly a session consisting of pupils assembled at a respectful distance round their teacher. In his *Philosophy of Upanisads,* Paul Deussen maintains that the term 'Upanisad' means 'Secret Instructions'. According to Dr. Radha Krishnan, sometimes the term means the knowledge which destroys error and enables one to approach the truth. In his *Introduction to the Commentary on Taittiriya Upanisad,* Samkara points out, "True knowledge of Brahman is called Upanisad, because in the case of those who devote themselves to it, the bounds of conception, birth and death, etc., become unloosed or because it destroys them altogether, or because it leads the people very near to Brahman or because therein the highest God is seated." The Upanisads have also been called Vedanta, meaning Ved+Ant, *i.e.,* the essence of Vedas. All these interpretations, throw light on some significant aspects of the Upanisads. The Upanisads mean all this and much more. Like the Vedas they are the sources of Indian Philosophy.

Transition from the Vedas to Upanisads

When the spontaneous and natural philosophy of the Vedas was lost in the activism of the Brahmans, a philosophical reaction followed in the form of the Upanisads. In the history of Indian philosophy, the Upanisads represent the age when Indian Philosophy, originating in the Vedas and passing through the narrow and hard ground of the Brahmanas, divided itself into many

under-currents finding suitable outlets in the Upanisads, so much so that it became difficult to imagine its small origin by seeing its present vast form. In the development from the Vedas to the Upanisads, one finds wide divergence in thought.

Development of thought from the Vedas to the Upanisads

In the development of thought from the Vedas to the Upanisads one notice the following points of difference:

1. *Difference in the practical aspect of philosophy.* In the evolution of thought from the Vedas to the Upanisads one notices difference in the practical aspect of philosophy. Spiritual practice in the Vedas is extrovert while in the Upanisads it is directed towards internal experience. The Upanisads find that introversion is necessary for the realization of the self.

2. *Transition from objective to subjective religion.* In the Vedas, one finds hymns in praise of the natural powers represented by different gods and goddesses. Thus the Vedic religion is extrovert, while the religion of the Upanisads is introvert. The Vedic seers wondered at the multiplicity of the creation and worshipped natural powers as gods. The seers of the Upanisads found God in the soul. Thus, in the Upanisads, thinking, concentration and meditation have been substutited for the Vedic prayers and ritualism.

According to Kathopanisad human man is naturally extrover. Hence introversion of the mental tendencies is considered as the first step to spirituality in the Upanisads.

3. *Thinking and Reasoning.* The Vedic philosophy is full of imagination and emotion. In the Upanisads, thought and reasoning have been substituted for imagination and emotion. The seers of the Upanisads aimed at the inquiry of truth. Their ideal was not to please gods or goddesses, but to realize the self within and without. Thus in the Upanisads, the naive child-like attitude of the Vedic seers has been replaced by dissatisfaction at the existing order of things.

4. *Moral Purpose of Metaphysics.* As a general rule, the Vedic thought too, has moral purpose, but a moral purpose appears to be more explicit in the Upanisads. The ultimate end, according to the Upanisads, is the realization of the soul. They aim at neither science nor philosophy, but at an integral life. Intellectual efforts are subordinated to moral evolution. It should be noted here that in spite of their having an ideology different from that of the Vedic seers, the seers of the Upanisads had a strong faith in the past. As a matter of fact, the Upanisads have liberated the Vedic thought from ritualism.

5. *Indifference to the Vedas.* Thus, several Upanisads, absolutely ignore the Vedas. The seers of the Upanisads were mystic philosophers. For a mystic, the self-realization is the be-all and end-all, the alpha and omega of philosophy.

After the realization of the self, he finds no purpose in the Vedas or other scriptures.

6. *Monism.* Monistic thought is the most important current in the philosophy of the Upanisads. This monism has its roots in Vedic thought. In the Purusa hymn of the Vedas one finds a reference to the Universal Reality. It was this insight into reality which developed into the concept of *Sachchiddananda* in the Upanisads.

Upanisads as sources of India Philosophical Systems

In his work "The Religion of the Vedas" Bloomfield writes, "There is no important form of Hindu thought, heterodox Buddhism included, which is not rooted in the Upanisads. Samkhya-Yoga, Nyaya-Vaisesika, Vedanta, etc., all derive their basic tenets from the Upanisads." As Prof. Ranade points out, "Upanisads contain no one system of philosophy, but systems of philosophizing one over another like Alps over Alps."

1. Buddhism and the Upanisads

According to Oldenberg, the Upanisads paved the way for Buddhism. The principle of Karma in the Upanisads, became the source of inspiration for almost the entire doctrine of momentariness, and many other doctrines of Buddhism had their origin in the Upanisads. As Rhys Davids points out, "Gautam was born and brought up and lived and died a Hindu." The following facts also establish the intimate relation of Buddhism with the Upanisads:

(i) *Ritualism.* Buddhist ritualism has its source in Chandogya Upanisads where it is said that in the beginning there was only Asat and later on Sat came out of it. Samkara has also endorsed this fact.

(ii) *Theory of Non-soul.* The Theory of non-soul as found in Buddhism has its source in the Upanisads. Its origin can be traced to the Kathopanisad, where it has been said that when a man dies, different persons think differently about his soul. Some say that it has still some existence, others say that its existence has ended.

(iii) *Pessimism and Momentarism.* The roots of the pessimism and momentarism of Buddhism can be traced to the Upanisadic philosopher Nachiketa who says that, "All is misery" and "All is momentary".

(iv) *System of Monasteries.* The Buddhist system of monasteries can be traced to Brhadaranyaka Upanisad, where it has been said that the man who is apathetic to the world should transcend the cravings for wealth and progeny, etc. and lead the life of a hermit.

(v) *Vijnanvada.* The metaphysics and epistemology of the Vijnanvada can be traced to the Aitereya Upanisad, where it has been said that everything in this world has its origin in consciousness.

(*vi*) *Rebirth.* The Buddhist idea of re-birth has its roots in Kathopanisad where it has been said that the souls assume new bodies according to their actions and knowledge.

2. Samkhya and the Upanisads

Garby has thrown light not the relation of Samkhya with the Upanisads. Though the word Samkhya has been used for the first time in the Svtasvatara Upanisad the principles of Samkhya philosophy can be traced even to the earlier Upanisads. The relation of Samkhya with the Upanisads can be described as follows:

(*i*) *Prakriti.* The conception of Prakriti with its three Gunas can be traced to the Svetasvatara Upanisad, where it has been said that the original Prakriti contains red, white and black colours.

(*ii*) *Mahat and Purusa, etc.* The Samkhya conception of Mahat, Avyalta and Purusa, etc., are found in the Kathopanisad.

(*iii*) *Astral Body.* The conception of astral body found in the later Samkhya philosophy.

3. Yoga and the Upanisads.

According to Prof. Ranade, "We thus see that if we just add the Yama and Niyama of later Yogic Philosophy to the various elements of Yoga, as mentioned in the old Upanisads, namely, the Asan, the Pranayam, the Pratyahar, the Dharana and the Dhyana, all as preparatory to Samadhi, we have the fulfledged eight-fold scheme of Yoga or the way to spiritual realization." Most of the Yoga philosophy is found in the Svetasvatara Upanisad. The relation of Yoga and the Upanisad is also found in the following.

(i) *Asan, Pratyahar, Pranayama, Samadhi.* In the Svetasvatara Upanisad one finds the description of Asan, Pratyahar, Pranayama, the physical effects of Yoga and Samadhi.

(ii) *Dharana.* Dharana has been mentioned in the Kathopanisad, where it has been taken as the highest state of Yoga and the balance of senses, mind and intelligence.

(iii) *Dhyana.* Dhyana has been mentioned in the Kathopanisad, where one is asked to search for God in the heart by concentrating upon Him.

(*iv*) *God.* The God of Yoga has been described in the Kathopanisad where he is said to be beyond the worldly miseries, just as the sun is the eye of the world which is beyond the defects of the eyes.

(*v*) *Physical aspect.* The physical aspect of yoga has been described in the Kausitaki and the Maitri Upanisads.

4. Nyaya-Vaisesika and the Upanisads

In spite of sufficient distinction between the standpoint of Nyaya-Vaisesika and the Upanisads, one finds some relation between the two. This relation can be observed from the following:

(*i*) *Puritat.* The Nyaya-Vaisesika principle of 'Puriat' has been borrowed from the Brhadaranyaka Upanisad.

(*ii*) *Categories.* Of the categories of Vaisesika philosophy the five elements and time, mind, soul and other, are mentioned in the Svetasvatara Upanisad.

(*iii*) *Quality of Akasa.* The quality of Akasa as found in Vaisesika philosophy has been mentioned in the Chandogya Upanisad.

(*iv*) *Liberation.* The Nyaya-Vaisesika conception of liberation is also based upon the Upanisads.

5. Mimamsa and the Upanisads

Mimamsa is based upon ritualism, while the Upanisads follow the path of knowledge. Hence the two are not very much related. But the synthesis of knowledge and action as found in the Isavasyopanisad, is very similar to the view of Kumarila.

6. Advaita Vedanta and the Upanisads.

The Vedanta philosophy is based upon the Brahman Sutra, Gita and the Upanisads. Of these, the Gita and the Brahma Sutra contain the essence of the Upanisads. Hence it is clear that the Vedanta philosophy is based upon the Upanisads. This will be clear by an analysis of the Vedanta represented by Samkara and Ramanuja.

Samkara has developed his monistic philosophy on the basis of the Upanisads. It goes without saying that he has not taken the Upanisadic thoughts as they were, because in spite of being called a commentator, his philosophy stands as one of the most significant among the world philosophies. The basic tenets, however, are the same as those of the Upanisads. Some of the similarities are as follows:

(*i*) In the Upanisads, Brahman has been said to be without qualities, substratum of the universe, all-pervading, the cause of the world etc. In the context of the discussion between Svetketu and Aruni in the Chandogya Upanisad, Brahman is said to be the substratum of the world. In the Brhadaranyak Upanisad, Yajnvalkya in his discussion with his wife, Maitreyee, points out that whatever exists in the world is self. Yajnavalkya has further called Brahman or self, the knower. "Who can know that who knows everyone? He is the eternal knower. By whom can

he be Known?" In this same Upanisad, Brahman has been described by saying "not this, not this."

(*ii*) Samakara's doctrine of the relation of Brahman and Atman is also based upon the Upanisads. It has been said in the Chandogya Upanisad, "The soul living in the body is really the Brahman and as soon as it transcends this mundane bondage, it will be merged into Brahman. In the same way, in other Upanisads, *e.g.*, Mundak, Kath, and Svetasvatara, Brahman and Atman have been identified and Brahman is held to be the alpha and omega of the soul.

(*iii*) Samakara's doctrine of Maya also has its roots in the Upanisads. Blindness, ignorance, death, non-existence, falsehood, illusion, God's power, Prakriti, network, reflections, name and form, etc., are mentioned in the Upanisads to describe the world. Even the very word, 'Maya' has been taken from the Upanisads.

7. Qualified Monism and the Upanisads

Like the philosophy of Samkara, the philosophy of Ramanuja is also based upon the Upanisads. As a matter of fact, both Samkara and Ramanuja saw the Upanisads from their own individual standpoint, emphasized different sections of them support their own view, and interpreted others according to their own conception of reality. It has been rightly said that the Upanisads do not contain one philosophy but several philosophies. Even the roots of the qualified monism of Ramanuja can be found in the Upanisads in the following context:

(*i*) *Trinity*. Ramanuja has taken the trinity of Jiva, Prakriti and Isvara as the Ultimate Reality. In the Svetasvatar Upanisad it has been said, "There are three Ultimate realities which are all eternal and indestructible and together constitute Brahman, *viz.*, the powerless ignorant Jiva, all powerful and omniscient God and eternal Prakriti which is made for the enjoyment of the Jiva and by which it attains fruits of its action.

(*ii*) *Pantheism*. In the context of the discussion between Yajnavalkya and Aruni in the Brahadaranyaka Upanisad, God has been taken as all-pervading in the universe. This pantheistic idea is the basis of the philosophy of Ramanuja who has taken God as the soul of Prakriti. Yajnaalkya has taken God as the soul of both the world and the Jiva. Such a reference can also be found in the Taitririya Upanisad.

(*iii*) *Immanence*. According to the Brhadaranyaka Upanisad, God is the soul of everything living or non-living. "Just as the spokes of a wheel are bound with its escel, similarly all the living beings, all things of the world, all souls, are centered in God. God is the mind of all. Other quotations like this can be found in the Upanisads."

(*iv*) *Liberation*. Ramanuja's conception of liberation can be traced to the Mundaka Upanisad, where it has been said, "When the devotee sees the Purusa of golden complexion which is the doer of all, controller of all and the eternal source of the universe, then he leaves both merits and demerits and attains similarity with the divine form thus becoming liberated. Similarly, according to the Mundaka Upanisad, the man established in the Brahman consciousness being freed from all sins reaches the land of Brahman, Ramanuja has accepted gradual liberation and liberation by attainment of divine form.

Importance of the Upanisads

Whenever great revolution took place in the history of Indian philosophy, the philosophers sought for guidance in the Upanisads. The period of the Upanisads, after that of the Vedas, was one of the most revolutionary periods in the history of Indian philosophy. After the Upanisads, came the Gita which was an effort to present a practical treatise embodying the essence of the Upanisads. After the Gita, the great edifice of the Vedanta philosophy was founded upon the Upanisads. Even now when the world needs synthesis of philosophy, religion and science, perhaps the Upanisads alone can guide the thinkers. The thinkers of the East and the West have profited from the study of the Upanisads since ancient times. Geden has rightly pointed out that all the movements of religious reform in India have taken inspiration from the Upanisads. Social reformers like Ramesh Chandra Dutt and Raja Ram Mohan Rai were inspired by the Upanisads. Mead called the Upanisads "world scriptures". Besides these, many more philosophers and thinkers including Schophenhauer, Gandhi, Aurobindo, Samkara, Ramanuja etc. received inspiration from the Upanisads, from time to time.

THE BHAGWAD GITA

Bhagwad Gita is a part of Mahabharata. The exact date of the composition of the Mahabharata is uncertain. According to C.V. Vaidya and Karandikar, among other scholars, the war of Mahabharata dates back to 3102 B.C. Prof. Athavale fixes it as 3018, while according to Tarakeshwar Bhattacharya it started in 1432 B.C. Thus Gita must have been composed somewhere between 2000 and 3000 B.C.

About the number of couplets in the Gita also, there is lot of controversy. Some thinkers advance the view that original did not include 700 couplets as found in the present version. According to others, many must have been composed after Mahabharata and then added to it. Still others hold that the preachings of Gita are of the nature which could not be delivered on a battlefield. Most of the thinkers, however, do not agree with these objections. It is generally believed that Gita includes 700 couplets and forms

part of the Mahabharata, the great epic.

After describing the Gita in the Mahabharata, Sri Vedvyas said in the end, "Gita should be carefully studied, *i.e.*, after reading the text, its meaning and idea should be gathered and held in mind. It emanated from the lotus like lips of the God Vishnu himself, from whose navel sprung the lotus. What is the use of studying other elaborated scriptures after studying Gita?" Moreover, Sri Krishna himself also described its glory at the end of the Gita.

Importance of Gita in the Modern Age

Moden. age is an age of science. Hence persons doubt in the utility of Gita in the present times. But as a matter of fact perhaps it is in the present and alone that Gita is most urgently needed. It can be said without exaggeration that most of the acute problems of men at present can be solved by following the teachings of Gita. The essential nature of human beings does not change with the change of time. The Gita is based upon the fundamental principles of human nature and hence it will always be a source of inspiration to human beings. In the present age many philosophers, politicians and scientists, have been inspired by Gita. According to William Von Humboldt, Gita is, "the most beautiful, perhaps the only philosophical song existing in any known tongue." Mahatma Gandhi wrote in *Young India*, " I find in Bhagwad Gita which I even miss in the Sermon on the mount. When disappointment stares me and all alone I see not one ray of light, I go back to the Bhagwad Gita. I find a verse here and a verse there and I immediately begin to smile in the midst of tragedies. My life has been full of external tragedies and if they have left no visible mark, no indelible scar once, I owe it all to the teachings of the Gita." Tilak Wrote *Gita Rahasya* to enlighten the modern world through Gita. Annie Besant and Sri Aurobindo have also interpreted Gita in the context of the modern age.

In the modern times when all the efforts of world peace seem to rest on the walls of sand, Gita's teaching of world brotherhood may very well guide humanity. The ultimate end according to Gita is the consolidation of society. Gita has not only preached for the welfare of human beings but even that of all living beings as such. Gita has that liberality which is characteristic of Indian thought. Gita sysnthesized selfishness with altruism by seeing God everywhere. The circumstances in the present time are however different from those in the times of Gita. In the context of Gita Arjuna was tending towards renunciation. The modern men, however, tend in the opposite direction. But the need of Gita for the modern man is no less than it was for Arjuna, since both require a balance. Gita has advocated integral perfectionism. It refutes all one-sided developments. It preahes "renunciation through activism." As a matter of fact, Gita is beyond the distinctions of space and time. All the different types of temperament may attain peace through it. Its teachings have reached every

country and have found place among thoughtful persons everywhere.

Gita and the Upanishads

The relation of Gita and the Upanishads has been only too well known to the Indian philosophers. According to the Vaisnaviya Tantrasara "The Upanisads are like cow, Krishna like a milkman, Arjuna like the calf that is sent to the udders of the cow before milking and the Bhagwad Gita like the milk-sector that is churned from the udders of the cows." Thus it has been traditionally well known that Gita is the essence of the philosophy of the Upanisads. As a matter of fact, the Upanisads are so deep, multiple and extensive that it is difficult for ordinary man to find out his duties in the world by their study. Hence it is Gita alone which is helpful to the ordinary man in understanding his duties. Thus Gita has a very important place in Indian Philosophy.

There are some phraseological and ideological similarities found between the Upanishads and Bhagwad Gita. Some phraseological similarities between the two can be found as follows:

1. It has been said in the Kathopanisad that, "The Atman is never born nor is ever killed, he never comes from any thing, nor becomes any thing, he is unborn, imperishable, has existed from all eternity and is not killed even when the body is killed." This verse from the Kathopanisad has been almost exactly reproduced in Bhagwad Gita II.20.

2. In the Kathopanisad, it has been said that, when a killer thinks he is killing and the killed thinks he is being killed, neither of them verily knows, for the Atman is neither killed nor ever kills. This verse has been reproduced in Bhagwad Gita II. 19.

3. The following verse from Kathopanisad has been paraphrased and adopted in Bhagwad Gita II. 29:

"The Atman is not even so much as heard of by many that even after hearing him people do not known him, that seeker of the Atman is a miracle, that the obtainer of him must have exceeding insight, that he who comes to known after being instructed by such a wise man is himself a miracle.

4. The following verse from Kathopanisad has been exactly reproduced in Bhagwad Gita VIII. 13.

"What word the Vedas declare, the ascetics busy themselves about, what word inspires the life of spiritual discipleship, that word briefly I tell thee is Om."

5. The Conception of Deva-Yan and Pitra-Yan, the path of the gods and the path of the Fathers, which the Upanishads followed from the Vedas was handed over by them to the Bhagwad Gita. In Chapter VII. 24-25, Bhagwad Gita tells us

like the Upanisads, that "Those who move by the path of the gods move towards Brahman, while those who go by the path of the fathers returns by the path by which they have gone."

Besides these phraseological similarities, Bhagwad Gita has many ideological similarities with the Upanisads. The theme of the Svetasvatara Upanisad and the importance of devotion and worship has been borrowed by Gita. The philosophy of Karma Yoga of Bhagwad Gita has been based upon a verse from the Isavasyopanisad, in which it has been said that "a man who spent his life time only in doing actions, it is only then that he may hope to be untainted by action." The description of the cosmic form of God in the XIth chapter of the Bhagwad Gita has its root in the Mundakopanisad, where the cosmic person with fire as his head, the sun and moon as his eyes, the quarters as his ears, the Vedas as his speech, air as his Prana, the universe as his heart and the earth as his feet, is described. "The Bhagwad Gita has retained the psychological categories, mentioned in the Upanisads and simplified its scheme. In the Bhagwad Gita (III. 42) it has been said that beyond the senses is the mind, that beyond the mind is intellect, and that beyond intellect, is the Purusa. In the Kathopanisad, we find a more elaborate scheme of psychological and metaphysical existence, which is such that it is beyond the senses or the mind, beyond the objects is mind, beyond the mind is intellect, beyond intellect is Mahata, beyond the Mahata is the Avyakta and finally beyond the Avyakata is the Purusa, beyond whom and outside whom there is nothing else. The emotional attitudes and the devotional impulses exhibited in the Upanisads, become the foundation stone for the theistic mystic philosophy of the Bhagwad Gita.

The Bhagwad Gita, however, differs from the Upanisadic text and maintains an almost antagonistic position in the description of the Asvattha tree. The Asvattha tree has been described in the Kathopanisad. Exactly the same description one finds in the Vth chapter of Gita. But whereas the Kathopanisad describes the Asvattha tree as Brahman and imperishable, Gita takes it as the world and unreal and hence preaches for its up-rooting.

It should be remembered here that Gita is not merely a repetition of the philosophy of the Upanisads, it has developed much on its basis. If the philosophy of the Gita were identical with that of the Upanisads, there was hardly any need for its creation. As a matter of fact, the methods of the Gita and the Upanisads, are very much different. The dialectical spirit of the Upanisads is not in Bhagwad Gita. In the Upanisads it often becomes difficult to understand the real means due to conflicting and sometimes contradictory senses. In the Gita, the various essentials in the Upanisads have been beautifully harmonized so that the inquirer may not find any difficulty to understand the reality. This

essentially was the purpose of the Gita. In the beginning of the Bhagwad Gita, Arjuna requests Sri Krishna to tell him some definite path and in the end of Gita he clearly understands his duty and prepares to follow it. In the Upanisads one finds the three paths of knowledge, action and devotion. But either none of them has been established as the best or sometimes the path of knowledge is held to be better than others. Gita is more practical and synthetic than the Upanisads. It emphasizes more the action and devotion. It has synthesized activism and renunciation.

COMMON CHARACTERISTICS OF INDIAN PHILOSOPHICAL SYSTEMS

Philosophy is the realization of eternal truths in the background of time, clime and culture. Of course, these eternal truths transcend the barriers of time and place, yet their manifestation is conditioned to certain degree by these factors. Therefore, one finds that though similar in their fundamentals, the philosophical systems of different countries are profoundly influenced by their own culture. As has already been pointed out, some of the Indian philosophical schools are Astik, while others are Nastik. The Anti-vedic Darsanas include Carvaka, Bauddha and Jaina schools of philosophy. Some of the pro-Vedic systems of philosophy are derived from Vedic thought *e.g.*, Samkhya, Yoga, Nyaya and Vaisesika, etc. The philosophical schools derived from Vedic thought are further divided into Mimamsa based on Karma Kanda and Vedanta based on Jnana Kanda. Despite this diversity, Indian philosophy is characterized by a fundamental unity. Following are the common characteristics of Indian philosophical systems.

1. *Spiritual Orientation.* Indian philosophy is spiritual. Indian philosophy believes in the reality of the soul and seeks to realize it in its true form. The realization of the soul has been the common goal of all Indian philosophical schools. All of them, from Upanisads to Samkhya, Yoga, Nyaya, Vaisesika and Vedanta, have been inspired alike by the same inquisitiveness.

2. *Closeness to life.* Indian philosophy is close to life. Therefore, Indian philosophy does not merely seek to quench intellectual thirst. It has a higher and profounder aim in view. It wants to tackle the ultimate problems of life. It is born and bred in life. The classics of Indian philosophy *e.g.*, the Gita and the Upanisads, are not divorced from human life. In them are faithfully mirrored ideals and feelings of the Indian masses.

3. *Spiritual dissatisfaction.* Indian philosophers were not content with merely mundane pursuits. As a matter of fact, Indian philosophy owes its origin to the discontent of the spirit with merely temporal life. It aims at a divine transformation of life. The spiritual discontent of Indian philosophers, however, is not pessimism. Buddha laid great emphasis on the seamy side of the world.

Yet it was he who suggested the Eightfold Path as the panacea for all worldly travails and tribulations. Thus Indian philosophy , though having its origin in pessimism, moves forward to optimism and happiness.

4. *Liberation, the ultimate end.* Knowledge, in Indian philosophy, means divine transformation of life and emancipation from worldly miseries. Barring Carvaka, Astik and Nastika Indian philosophies, though differing in details as to their conception of liberation, unanimously hold that liberation enables a man to free himself from the shackles of ignorance and from the bondage of worldly misery. It renders him immune from the thousand ills that flesh heir to. This is a spiritual stage, which transcends ethics and religion.

5. *Ignorance the root cause of bondage.* That misery and bondage are the of spring of human ignorance is the common cornerstone of all philosophical schools of India. Not only is ignorance intellectual, but it is also spiritual and psychological. The great Truths and the Vedanta are the nostrums, suggested by Buddha and Samkara respectively for banishing this bane from the world. Hence, the unavoidable necessity of getting rid of ignorance, if one wants to be impervious to the manifold afflictions of earthly existence.

6. *Practice of Yoga for Moksa.* All Indian philosophers regard some sort of practice of yoga as a prerequisite for getting freedom from psychological and spiritual ignorance. The eight-fold yoga of Patanjali has been incorporated in some degree in almost all Indian philosophies. The practice of Yama, Niyama Asana, Samadhi and Nididhyasana, etc. is regarded as essential for removing ignorance. The transmutation of life through knowledge is the aim of spiritual practice (Sadhana). Indian philosophical systems lay equal emphasis on both knowledge (Jnana) and spiritual practice. This practice is not only negative; it has a positive side, too. In fact, Indian philosophers emphasized spiritual practice of the intellect, mind and body.

7. *Psychological basis.* As the basis of Indian philosophy is in psychological facts, Indian philosophers have minutely and vividly explained human psychology. From Buddha down to Patanjali, Samkara and Ramanuja, all teachers emphasized the psychological aspect of yoga for curing physical and mental maladies and attaining concentration of mind. The Vedanta gives a minute analysis of the different stages of human cnsiousness-Jagrata, Svapna, Susuptiand Turiya. Based on the experiences of life, Indian philosophy seeks to X- ray these experiences.

8. *Synthesis of religion and philosophy.* The most striking common feature of all Indian philosophical systems lies in the fact that problems of religion and those of philosophy have not been divided into water-right compartments. The concept of 'Dharma' in India has been used in a wide and comprehensive sense. In fact, the transformation of life and emancipation from worldly misery

constitute the common goal of both philosophy and religion. One finds no yawning gap between man, matter and God in Indian philosophical systems. Philosophical principles are tested on the touchstone of life. Intellectual and spiritual experiences are the criteria for ascertaining the boundless worth of religious principles.

9. *Intellectualism.* Despite respect for tradition, Indian philosophical systems seek truth in their own independent way. They approach the problems with an open mind and an unprejudiced eye. In them one can trace the elements of almost all the 'isms' of the philosophical world. Not only had the Indian philosopher to put forth strong and sound arguments for propounding his thesis, he had also to repudiate other schools. Thanks to the age-old custom of philosophical discussion (Sastrartha), logic got a free play in Indian philosophy and found in it a congenial atmosphere for Its free and full development.

10. *Synthetic Approach.* Though intellectuals, the Indian philosophers had a synthetic approach. They never laid exclusive emphasis on any single aspect of human life. Though recommending individual spiritual practice, they kept universal welfare in view. Not only were Samkara, Mahavir and Buddha eminent philosophers, they were also equally eminent social reformers. The Indian philosophical systems had, as their aim, not only individual salvation, but also the spiritual transformation of society. Such a transformation, according to them, had implicit in it the physical and mental transformation also.

11. *Dynamism.* Indian philosophical systems are dynamic. When one particular system of philosophy became very popular, it was countered by some other system. Through the diversity of Materialism, Spiritualism, Dualism, Non-dualism and Qualified Monism, etc., one can see the unbroken chain of action and reaction and the dynamic evolution of Indian philosophy as a spiritual whole.

12. *Faith in the Past.* Notwithstanding their logical approach to problems, all Indian philosophical systems have a common faith in the Veda, the Gita and the Upanisads. All Astik philosophical systems regard the scripture as testimony, through scriptural testimony is based not on word, but on intuitive truth. As a matter of fact the Vedas are the repositories of the intuitive knowledge of the Indian seers. This faith in ancient wisdom accounts for a particular order, which one finds in all the Indian philosophical systems. But it can not be equated with blind faith in Scriptures. Even philosophers like Samkara, who regard themselves as no more than commentators favour the use of logic when faced with contradictions in Scritures.

13. *Faith in Rta.* The Indian philosophy sees a moral system in microcosm and macrocosm alike. This universal moral system is termed 'Rta' in the Vedas,

'Apurva' in Mimamsa and Adrsta in Nyaya-Vaisika. According to it, gods, living beings, and plants all move in accordance with one universal moral pattern.

14. *Faith in Karmà.* This moral system is manifested through the theory of Karma in the life of an individual. Almost all the Indian philosophers believe in the theory of Karma. According to it, the results of actions (*Karmaphala*) are always with us in the form of impressions (*Samskaras*) and they direct the course of our life. Thus the world is a stage, where everybody is preordained to perform his part according to his Karma. Liberation is nothing but emancipation from the bondage of Karma. Different philosophical systems have suggested different recipes for the attainment of liberation.

15. *Faith in Rebirth.* The theory of Karma and that of re-birth go hand in hand. Due to the bondage of Karma, human should has to be reborn in different bodies. Liberation frees a person rom rebirth also. Carvaka school does not believe in these theories. So the common characteristics of indian philosophy, maintained here, do not apply to it. All the other schools of Indian philosophy however, share these features in varying degrees.

THE CHARVAKA PHILOSOPHY

The sage Brhaspati is considered to be the founder of the Charvaka philosophy, and it is therefore also known as the philosophy of Brhaspati. The ancient sutras of Charvaka philosophy are known as Brhaspati Sutra. As a gross approach to the philosophy of life, Charavaka view is believed to be the earliest in the evolution of knowledge. One finds references to it even in Rg-Veda. In the Brhandaranyaka Upanisad, the sage Yajnavalkya has told the Charvaka view to his wife Maitreyi. He said that knowledge is the product of the combination of five elements and that it leaves no trace after death. Of the various theories about the origin of creation as given in *Svetasvatara* Upanisads, some come very near to the Charvaka view in this connection. The Charvaka view of causation had been referred in *Samkhya Karika* of Ishwar Krishna, Karma Sutra of Vatsyayana, *Gaudapada's Karika* and Udyotkar's *Nyaya Vartika.* Charvaka determinism has been mentioned in Buddhist and Jaina Scriptures and in *Nyaya Sutura.* In *Mahabharata* one finds comments on the Charvaka view that the gross body is the self. The name Charvaka also has been mentioned in *Mahabharata. Ramayana* of valmiki has mentioned the Lokayat philosophy. It has also been mentioned by *Manu Samhita* and other ancient scriptures. All this goes to prove that Charvaka philosophy is one of the most ancient in Indian thought. Its main treatise, *Brhaspati Sutra,* however, is not found in one piece but sutras are scattered in various works of philosophy.

Of the Nastik systems of Indian philosophy, none is so anti-Vedic as the Charvaka school. It is more a philosophy of life than a theory of ultimate reality. It has its truth in man's eternal urge for pleasure. It has its novelty in challenging all the traditional values. In metaphysics, epics and epistemology, Charvaka stands in marked contrast to all other Indian philosophical systems. That is its weakness as well as strength and contribution. To initiate discussion and rethinking on time-old principles, is always valuable in philosophy. Charvaka dogmatically rejectedmall dogmas. As Hume aroused the celebrated philosopher Kant from his dogmatic slumbers by challenging all that was hitherto accepted in philosophy, so charvaka gave a death blow to all traditional thoughts and values and thus created the need for rethinking and revaluation, necessary for all living philosophy.

The Meaning of the Word Charvaka

The origin of the word Charvaka is not definite. According to some scholars, a seer named Charvaka who is mentioned in the Mahabharata, enunciated this school of philosophy and it is named after him. Other consider Charvaka to be the name of the pupil who was first of all taught his philosophy by its author. The word Charvaka is derived from the root *carva* which means to chew or to eat. The special emphasis laid on eating and drinking in this philosophy explains the name given to it. There is yet another viewpoint. This philosophy is very pleasing to our ears. So the welcome utterance (*caru+vak*) found in this philosophy count for its name. Charvaka school is also referred to as 'Lokayat-school' because it is widely popular among the common (*Loka+Ayat*). It is not certain if Charvaka was the particular name of some individual or merely an epithet of the followers of Lokayat school. In fact, Charvaka and Lokayat are used as synonyms in Indian philosophical works.

THE JAINA PHILOSOPHY

Among the heterodox schools of Indian Philosophy the Jaina system has notable place. Like the Charavaka the Jainas did not believe in the Vedas, but unlike them they admitted the existence of soul distinct from other elements. They agreed with orthodox tradition in aspiring for a cessation of suffering, in developing whole technique of mental control and in seeking right perception and right conduct.

The Jaina philosophy was first propounded by Rishabha Deva. Along with him, Ajit Nath and Aristanemi are also mentioned. According to Jainas, these names are found in the Vedas and the Jaina philosophy, therefore, is said to be very old. While the first Tirthankar was also known as Adi Nath, the last Jain Tirthankar was named Vardhaman Mahavir. In between the two, one finds the names of twenty two other Tirthankars, *viz.* Ajit Nath, Sambhava Nath, Abhinandan, Sumati Nath, Padma Prabhu,

Suprashva Nath, Chandra Prabha, Suridhi Nath, Shital Nath, Shreyans Nath, Vasu Pujya, Vimala Nath, Anantha Nath, Dharma Nath, Shanti Nath, Kunthu Nath, Ara Nath, Mali Nath, Muni Subrata, Nemi Nath and Parshva Nath.

Mahavir, the last Tirthankar, was born in 599 B.C. He became a recluse at the age of thirty and performed hard penances to gain true knowledge. After he attained Truth, he was called Mahavir. He was the leader of a group of monks known as Nirgrantha.

Mahavir strongly emphasized the voucher of celibacy and detachment from the world. He ordered the monks to relinquish all clothes in order to become absolutely detached from right and wrong. Those who followed this order were named 'Digambara' while those who wore white clothes were known as 'Svetambara' Both of these sects, however, followed the same philosophy. Both were guided by the teachings of Mahavir. Among Mahavir's disciples were monks as well as household persons including both males and females. These disciples formed a sangha and lived in an Ashram called *Apasara*. The disciples were divided into eleven groups called *Gana*. Each group was led by a *Ganadhara*. The names of thirteen such *Gandharas* have been mentioned. Mahavir died at the age of 72 at Pawa, near Rajgriha, in 527.B.C.

After the death of Mahavir, his chief followers managed the Sangha for many years. Bhadra Bahu was the leader in 317 B.C. In 310 B.C., Sthula Bhadra took over from him and organized a congregation for the completion of Jaina scriptures. It was at this juncture that Jainas were divided into two sects of Digambara and Svetambara. Since then, important works on Jaina thought were published by eminent Jaina scholars upto the 17th century. After that no great work worth mentioning has been written by any Jain thinker.

THE PHILOSOPHY OF BUDDHA

Gautama Buddha, the founder of the Buddhist philosophy, was born in 563 B.C., at Lumbini, a village near Kapilvastu in Uttar Pradesh. His mother Mayadevi died seven days after giving birth to him and he was subsequently brought up by his aunt, Gautama. From his childhood Siddhartha showed a meditative turn of mind, a fact which persuaded his father to marry him off to Yasodhara—a Ksatriya princess—at the eary age of sixteen. She bore him a son who was given the name Rahul. But at the age of twenty nine, Gautama renounced his domestic life in order to find a solution to the world's perpetual sorrows of sickness, old age, death, etc. He went to the forest of Uruvela where he meditated for six years, but contentment evaded him. He then went to Buddha Gaya and meditated under a Pipal tree. It was here that he attained salvation and came to be called Buddha. He then went on long journey to spread the message of the great truths and the path to salvation. The number of his followers started to increase, and so he collected a group of five hundred to make a sect which was enjoined to adhere rigorously to the rules he laid down for its conduct. in 483 B.C., at a place called Kushinara, Gautama Buddha attained the condition of mahaparinirvana at the age of 80.

Gautama's three main followers, Upali, Anand and Mahakashyap remembered his teachings and undertook to communicate them to his other followers. Later on, it was the meeting of the Third Buddha assembly under the guidance of Ashoka, which took place in 247 B.C. at Pataliputra, that the teaching of Buddha were collected together. His disciples classified these teachings into three parts called the Vinaya Pitaka, the Sutra Pitaka and the Abhidhamma Pitaka, which form the basic texts of the Buddhist literature. But the sects established by Buddha chose to interpret his teachings according to their own whims and to live accordingly. This inevitably led to the division of the Buddhism into two groups—the mahasanghika and the sthaviravadin. Both sects underwent further subdivision, but in the main, they later on came to be called the Mahayana and the Hinayana. The more famous sophistications of the Mahayana came to light as the Vijnanvada or Yogachara and Madhyamika or the Shunyavada schools of thought. On the other hand, the Hinyana schools of thought were known as Vaibhasika and the Sautrantika.

Characteristics of Buddha's philosophy

If it is asked as to which school of Indian philosophy has been most popular among the masses outside India, the answer will be, the philosophy of Buddha. Buddha's philosophy popularized essentially the upanisadic thought, though in a different form. To understand this change of form, one must understand the social conditions prevailing in that period. every philosophical system reflects the socio-cultural tendencies of the age. Hence to understand a system of philosophy, it is necessary to keep an eye on the contemporary conditions, and their interaction. It is known from the Tripitaka books that in Buddha's time and before him, discussions on self, world, other world, sins and liberation etc. were very common. Politically, the country was divided into a number of small states whose inhabitants used different languages. The philosophical systems had not till then assumed systematic forms. the Vedas were considered as sacred in the spiritual field. In the moral field, reasoning was given more importance than practice. In the philosophical field, there were contradictory views on almost every problem. Thus philosophy had become a mental exercise or a verbal jugglery. In the religious field, there was more emphasis on miracles than on communion with God. Ethics was based on religion and religion depended on God. Hene the importance of human efforts and the sense of responsibility was gradually disappearing. Everywhere there was superstition, useless discussion and irresponsible behaviour.

Gautama, the Buddha, revolted against these tendencies and presented a rational religion, practical ethics and simple principles of life.

Schools of Buddhist Philosophy

In the history of Indian Philosophy the followers of the Buddha presented a rich variety of philosophical theories which have many parallels with Eastern and Western thought. After the death of the Buddha, his followers began to interpret his teaching in different ways according to their own conceptions. Thus the Buddhist community was divided into many religious sects of which the most important were Mahasanghik and Sthavirwadin. Mahasanghiks used to apply reason to the Buddha's teachings. According to their view, any man can achieve the status of Buddha. The Sthavirwadins, on the other hand, were adherents of traditions. They were conservative and vehemently against any type of change or novelty. According to them every one does not possess, the capacity to become Buddha; that capacity is acquired only by long penance.

As the differences between the Mahasanghik and Sthavirwadin increased, the former began to call themselves 'Mahayanas' while the latter became known as 'Hinayanas'. Hinayana is the lower path to achieve the stage of liberation. Hinayana also means a 'small vessel' or a 'small sect' and is considered to imply that by its means only a few persons can attain the goal of their lives. Mahayan means a 'bigger vessel' or a bigger sect, suggesting thereby that by its means many persons can reach the goal of their lives.

Roughly speaking, there are the following main points of distinction between these two sects:

1. *The Summum Bonum.* The followers of the Hinayana sect consider the State of 'Arhat' as the highest state. After reaching this stage, the aspirant becomes perfectly established in knowledge. The aspirants of the Mahayana sect, on the other hand, aspire to reach the stage of 'Budhisatva'. It is after reaching this stage that one gets the capacity to do good to others.

2. *Concept of Liberation.* Thus the ideal pursued by the followers of Hinayana is somewhat narrow and selfish. They try only for their own liberation. There ideal of Mahayana, on the other hand, is more liberal and altruistic. They not only seek their own liberation, but aim at cosmic good. Thus Hinayana aims at only individual liberation, while Mahayana aims at the universal.

3. *Self-epencence* versus *grace.* In Hinanayana, there is emphasis on self-dependence. According to it, man may attain liberation only by his own efforts. As the Buddha himself had said, 'Be ye a lamp unto you'. The aspirants must themselves try for their own uplift. Before attaining Mahaparinirvana, the Buddha said to his followers, "All constructed things or conglomerations are

subject to destruction. One should try for liberation by one's own efforts." Mahayayana, however, finds a place also for such worldly persons who are so much busy with the struggle in life that they cannot make efforts themselves for their liberation and need the help of others. According to the Mahayana sect, the compassion of the Buddha can also lead to the liberation of man.

4. *Worship of the Buddha.* Hinaysna is atheistic. In it, the place of God has been given to the essentials of Dhamma. Dhamma (Dharma) moves the whole world. It is due to Dhamma that the fruits of Karma are accumulated and every individual gets mind, body and worldly things according to his own Karmas. In the Hinayana, there is provision for seeking the shelter of Buddha, Dhamma and Sangha, but the Buddha was never conceived of as the idol of worship or God. In Mahayana, the Buddha gradually became the idol of worship and cane to be identified with the ultimate existence. Siddhartha Gautama was adored as the incarnation of the Buddha. In the form of Dharma Kaya, the Buddha became God. He is the controller of the world and descends on the earth for the good of living beings. The suffer in the world pray to get the help, sympathy and compassion of the Buddha by accepting him as God. In this form, the Buddha is also known as Amitabha Buddha.

5. *Conservatism* versus *liberation.* The Hinayana sect believes in the tradition of old Buddhist philosophy. As it has been already point out, it is conservative and vehemently opposed to all types of changes. Mahayana, on the other hand, is progressive. Hence, in the Mahayana sect there were great scholars like Ashva Ghosh, Nagarjuna, Asanga, Vasu Bandhu and Arya Devea, who seriously discussed the various philosophical problems.

6. *Concept of self.* Due to its faith in the ancient tradition, Hinayana does not accept self. According to Mahayana, on the other hand, only the lower self or Hina Atman is illusory, the transcendental self or Mahatma is not false.

7. *Puritan* versus *utilitarian attitude.* Hinayana was more concerned with the purity and clarity of the ideal, while Mahayana aimed at its utility. In Hinayana, the early Buddhist principles remain in their original form while in Mahayana many new thoughts and principles were added to them.

8. *Difference in attitude.* Due to its being conservative, one finds asceticism, narrowness and superstitiousness in Hinayana, on the other hand, being progressive, has a healthy and sympathetic attitude and liberal and progressive ideas.

SAMKHYA PHILOSOPHY

In its most literal sense, Samkhya philosophy implies the logical or rational consideration of self and not-self, purusa and prakriti, Without such a rational thinking, knowledge is impossible. For this reason, the study of Samkhya is

believed to be important for every one. Some references to it are to be found in most of the religious texts, from the Upanisads down to the texts on astrology. The founder of Samkhya philosophy was Kapila, who wrote the Samkhya Sutra, which is the basis of this school, although later on many couplets were added to it. Kapila is believed to be the fifth incarnation of Visnu in the Bhagvata. Of the many scholars who devoted themselves to the study of this school of thought, the most famous is Vijnana Bhiksu. He was followed by Ishwar Krsna in the second century B.C. who wrote the text Samkhya Karika. It is this text which forms the basis of all modern interpretations of this philosophical system.

The Philosophy of Yoga

The practice of yogic techniques to control the body, the mind and the sense organs had existed in India from very ancient times. Very great importance is attached to Yoga in the Samkhya Philosophy, so much so that in the Gita the two are believed to be identical. The importance of yoga as a technique of purifying the mind is accepted even in Vedanta. In its earliest extant form, Yogic thought is found in the Yoga Sutra of Patanjali, believed to have been written in the second century B.C. This text is divided into four sections—Samadhi pada, Sadhanapada, Vibhutipada and Kaivalyapada.

A critique of this text was prepared by Vyas, and later on was followed by a number of learned interpretations of it, all of which help to explain the yogic philosophy.

Yoga philosophy specializes in the presentation of means to achieve liberation. Ever since the time of the Upanisads right up to the present day, Indian philosophers, from Yajnavalkya to Sri Aurobindo, have considered Yoga to be the most potent and indispensable method to attain liberation. In India, different types of Yoga have been developed. Here we are concerned only with the Yoga developed by Patanjali in his *'Yoga Sutra'*.

Yoga and Samkhya

Yoga is the practical path for the realization of the theoretical ideals of Samkhya philosophy. Both Samkhya and Yoga philosophies maintain that liberation can be attained only by knowledge. But the attainment of this knowledge requires the suppression of the physical and mental modifications and gradual control over body, senses, mind, intellect and ego, so that the pure self may be realized. The realization of the pure self requires the congnition that the sell is beyond the body, mind, senses, intellect and ego etc. It is beyond space and time liberated and eternal. The Samkhya philosophy emphasizes the attainment of knowledge by means of study and concentration on the self. It tells us the way by following which the self may be realised.

Yoga admits all the three sources of valid knowledge accepted by Samkhya philosophy, *viz.*, perception, inference and scriputre. The twentyfive elements of the Samkhya philosophy have also been admitted in Yoga to which one more *viz.*, God, has also been added. Thus, in their essential metaphysical foundation, both Yoga and Samkhya are the same. The practice of Yoga is essential for the realization of Samkhya philosophy. Hence it is rightly said, "The Yoga system is the natural complement of practical discipline to achieve the Samkhya ideal of Kaivalya."

THE NYAYA SYSTEM

The Nyaya philosophy represents the finest development of logic in the Indian philosophical tradition, so much so that Nyaya and logic are considered synonymous. *Nyanya Sutra,* the basic text of this philosophy, was composed by Gautama. A study of this text reveals that it was written primarily to dispose of the arguments of the supporters of the Buddhist sect, although obstensibly, it, too, aimed at finding a way out of the grip of pain and suffering. Because of its obvious criticism of the Buddhist thought, many efforts were made by the Buddhists to destroy it. On the other hand, the theistic schools of thought made strenuous efforts to prevent its destruction. Its most refined expression is to be found in the *Nyaya Suchi Nibandha* written by Vachaspati which is the only extant text of Nyaya philosophy. Of the many elaborate treatises written on this text, the most famous is the treatise of Vatsyayana which was written in the second century A.D. Many other treatises came to be written on the subject. In the twelveth century, a school of thought known as Neo-Nyaya philosophy came into existence due to the efforts of Gangesh Upadhyaya of Mithila, and as a result all previous texts came to be considered ancient. But the latest treatise differed from the earlier philosophy as it concentrated merely on the intricacies of logic while its predecessor had been concerned with salvation. Hence, the means itself became and end. But it must be remembered that Nyaya philosophy retains its importance in Indian Philosophy as a technique of logical thinking.

VAISESIKA PHILOSOPHY

Of the various Indian Schools of thought, Nyaya and Vaisesika resemble each other. While the Nyaya is concerned primarily with *pramana,* the Vaisesika philosophy is centred around *prameyas.* Hence, an analysis or description of Nyaya philosophy logically precedes that of the Vaisesika. The basic text of the Vaisesika philosophy is the text *Vaisesika Sutra* written by Kanada. Many treatises were written on this text, the best known among which is the one written by Prashastapada in the sixth century. It was so well received that the treatise itself became the subject of further analysis and comment. Many other books were written on the Nyaya and Vaisesika philosophies. The reason for calling this philosophy the Vaisesika is that it accepts the existence of

a substance known as Visesa, a substance the existence of which is not recognized by any other philosophy. It is also called Philosophy of Kanada after its originator. According to some, its founder was also known as Ulooka, for which reason it is also called the Aulookya philosophy.

NYAYA AND VAISESIKA

Similarity

Nyaya and Vaisesika philosophies are allied. The main points that they have in common are the following:

1. The aim of both is moksa or liberation of the Jiva.
2. The root cause of pain is lack of knowledge.
3. Moksa implies complete freedom from pain.
4. Both have identical conception of the soul.
5. Both admit the same ways of knowing the soul.
6. Delineation of intelligence, knowledge, perception, inference, doubt, illusion, etc., is identical in both the systems.
7. Both have postulated five distinctions of action.
8. Both are agreed on the nature of the universe.

Differences

Nyaya and Vaisesika philosophies differ in the following respects:

1. *Scope.* Nyaya is particularly devoted to the study of the sources of knowledge. It has dealt only briefly, and that too from the general viewpoint, with the elements. In the Vaisesika school, the elements have been discussed in detail. In metaphysics, the Vaisesika philosophers do not restrict themselves to the ordinary, but their vision comprehends even the microscopic universe.

2. *Categories and Substances.* In the Nyaya view, there are sixteen categories and nine substances whereas in the Vaisesika school there are seven categories and nine substances.

3. *Sources of knowledge.* In Nyaya, perception, inference, comparison and testimony have been accepted as the four sources of valid knowledge. Vaisesikas accept only two, perception and ignorance, as the sources of knowledge. Both comparison and testimony are included in inference.

4. *Perception.* According to Nyaya, there are five kinds of perception concurring with the kinds of sense organs—visual, tactual, auditory, olfactory and gustatory. But Vaisesikas accept only visual perception.

5. *Samavaya.* According to Nyaya philosophy, the knowledge of Samavaya

can be had through perception. But according to the Vaisesika view, Samavaya is known only by inference.

6. *Hetvabhasa.* According to Nyaya, there are five kinds of fallacies. On the other hand, Vaisesikas accept only three fallacies.

7. *Dreams.* According to the Nyaya, as opposed to the Vaisesika view, dreams arising out of merit are true, while those arising out of demerit are false.

8. *Deity.* Naiyayikas are the followers of 'Siva' while the Vaisesikas, look upon 'Mahaeshwar' as the God of all.

9. *Other subjects.* In addition to these, Nyaya and Vaisesika also differ regarding the status of action etc.

MIMAMSA PHILOSOPHY

Although Mimamsa philosophy does consider and analyse many philosophical elements, it is fundamentally the analysis of the Vedic religion, for it concerns itself more directly with a religion which aims at man's welfare in this world and the next. As in the case of Nyaya philosophy Mimamsa also had its beginnings in the city of Mithila. It is called Purva Mimamsa, because it analyses the Karma Kand which comes before Jnana Kand. The aim of Mimamsa is the attainment of heaven. Its basic text is the Sutra of Gemini, and it is believed to have come into existence during the third century B.C. The treatise written by Shavar Swami is considered to be the best elaboration of the text. The author of this is believed to have lived some time between the second and the fourth centuries A.D. Three scholars—Kumarila Bhatta, Prabhakar Misra and Murari Misra—wrote treatises on the text written by Shavar Swami. The Purva Mimamsa philosophy, known in its present form, is the work of these tree thinkers. Kumarila Bhatta wrote his work known as *Shloka Vartik* in the sixth and seventh centuries. It aimed at giving a theistic leaning to Mimamsa philosophy. Mandan Misra, a relative of Kumarila Bhatta, was a Vedantin, and had engaged in a logical discussion with Samkaracharya. Prabhakar Misra was one of Kumarila Bhatta's students, but he rose to eminence on his own and presented his ideas independently. Murari Misra's text on the subject was produced during the eleventh century and came to be regarded as one of the authoritative texts of this school of thought.

THE ADVAITA VEDANTA

Noted

It has already been pointed out that while Jaimini's philosophy is known as Purva Mimamsa, Vedanta philosophy is known as Uttar Mimamsa. Vedanta implies the philosophy of the Upanisads since they are the basic writings of Vedanta philosophy. But the fundamental theses made in the Upanisads are later elaborated in the Brahman Sutra of Badarayana, and it is his critique which serves as the first text of the Advaita philosophy. Samkaracharya's treatise is in

fact an elaboration of this latter work. He was born in 788 A.D. and lived till 820 A.D. He was the disciple of Govindpada, himself the disciple of Gaudapada. Samkaracharya's primary aim, in writing the commentary on the Brahmasutra, was to rejuvenate Vedic religion and to denounce and decry the Buddhist and other atheists sects. And, in its finished form, his treatise took on such a logical form that it is the most reputed part of Indian philosophy which has won recognition outside India. Although there is some difference of opinion about the time in which Samkaracharya lived, most scholars incline to the view that it was around the end of the eighth century.

It is said that Samkaracharya began by being a worshipper of the goddess Sakti but later on became a Vaishnava, and still later renounced the world to become a sanyasin. It is because of this evolution that his writings include prayers to Sakti and Vishnu. In fact, although Samkaracharya believed in a single reality, Brahman at the transcendental level, he accepted the value of religion at the practical level. Many different texts are attributed to Samkaracharya, but it is difficult to determine the genuine one. of the more famous works are his treatises written on the *Brahmasutra, Gita,* ten Upanisads and *Mandukya Karika,* and even among them the one on *Brahma sutra* is no more than a commentary. Four of his disciples achieved considerable fame—Sureshwar, Padamapada, Trotaka and Hastamalaka. After Samkar's own work on the *Brahma sutra,* the next important commentary on it is the work of Vachaspati Misra, and his work is entitled *Bhamati.* Many other scholars attempted the same task, and the following achieved distinction by their individual interpretation of the Brahmasutra—Bhaskar, Ramanuja, Nimarka, Madhva Vallabha and Vijnana Bhiksu. As a result of certain superficial, similarities between Samkara's concepts and those of Buddhist mosnism, some people consider Samkara to be a crypto Buddhist, but this Buddhist in uence in his works can be traced to the philosophy of Gaudapada whose work was influenced by Buddhistic monism. This theory can be refuted by the simple act that Samkara was primarily concerned with criticizing and refuting Buddhist philosophy.

Biography of Samkaracharya

Indologists and scholars have unanimously accepted that Samkara was born in Kalti village of Kerala in South India. The name Kalti has been also spelled as Kaladi and Kaldi. This place is famous for its beauty and good climate. It is six miles in south from Alwai or Alua station on Kochin-Shevanur railway. The river Periyar flows alongwith it. Stories prevalent about the bith of Samkara out of an illicit relationship have been generally rejected due to lack of historical evidence. Samkara was a Namboodari Brahmin, inhabitant of Thichur in Kerala. He cremated his mother in Kalti and this place has been preserved by Srangeri

Math establishment. This evidence amply proves that Samkara was born in a Namboodari family at Kalti in Kerala.

About the historical period of Samkara's advent in India, scholars have held different opinions. This is so because neither Samkara nor his disciples have cared to mention the year and period of his works. According to the testimony of *'Keralotpati'* Samkara was born in 400 A.D. and lived upto 38 years of age. According to the traditional view held by Dwarika and Kanchi seats of Samkara's disciples, Samkara was born in fifth century B.C. Prof. P.N. Oak has held this view. According to the Magadh King Purna Varman, a contemporary of Samkara, his period was the middle or end of sixth century A.D. Dr. S. Radhakrishnan has also upheld this view. Sir R.G. Bhandarkar has maintained that Samkara was born in 680 A.D. Rajendra Nath Ghosh has accepted 686 A.D. as his year of birth. MaxMullar and McDonell have maintained that Samkara was born in 788 A.D. and died 820 A.D. Keith has also accepted this date of birth though he is doubtful about the date of death. Dr. Das Gupta has accepted this view. Thus most o the evidence is in favour of believing that Samkara was born in 788 A.D. and died in 820 A.D.

'Samkara Digvijaya' by Madhava and *'Samkara Vijaya'* by Anand Giri are the main sources of Samkara's biography. As said earlier, Samkara was a Namboodari Brahmin. His ancestors were famous for their Vedic learning. His father was Shiva Guru and mother Sati. Anand Giri has called his mother Vishishta. But, the name Sati is generally accepted by scholars. The parents of Samkara were childless for a long time and got him after their intense worship of Shiva. Hence his name Samkara.

Even as a child Samkara was a genius. He learnt Malayalam, his mother tongue while still an infant. He heard Epics and Puranas from his parents and memorised them. His father died when he was only three years old. At the age of five years his mother got his upanayana performed and sent him to Gurukula. Within two years at the early age of seven Samkara was master of all the Vedas, Vedangas, Itihas and Puranas etc. Then he returned home and started serving his mother. He started teaching. Among his disciples were the then king of Kerala Raj Shekhar and others.

Samkara loved his mother very much. He wanted to be a sanyasin but his mother wanted him to enter household life. To come out of this dilemma Samkara played a trick. Once while taking bath in river a crocodile caught Samkara's leg. Samkara told his mother that unless she permits him to take sanyasa the crocodile will not leave him. Seeing no way out Samkara's mother permitted him to be a sanyasin. Thus at the early age of eight years Samkara bacome a sanyasin. He distributed his wealth among his relatives and promising to return to perform the last rites of his mother, left his house to be a sanyasi by

initiation. He was initiated by the great scholar Govindacharya, the disciple of Gaudapadacharya. Now Samkara studied Upanisads, Brahama Sutra and other scriptures in the company of his teacher for three years. Impressed by Samkara's great learning his teacher asked him to go to Kashi and preach Advaita Vedanta.

Samkara started preaching Advaita Vedanta at the Manikarnika ghat of Kashi on the bank of Ganges. Sannandan was his first disciple. It is said that once while going to Ganges to take his bath, he asked a chandala to leave his path. The chandala challenged that how can a person believing in Advaita differentiate between human beings, To this Samkara apologised and declared his firm faith that the self, whether in a Brahmin or a chandala is always adorable. It is said that the chandala was Shiva himself who now disclosed himself to Samkara. He asked him to write commentary on Brahmasutra and challange non-Vedic systems. Shiva disappeared giving this command and obeying it Samkara left Kashi for Bardrikashram.

At Badrikashram Samkara stayed in Vyasa cave for four years, discussed Vedanta with well known scholars and wrote learned commentaries on Brahma Sutra, Gita, Upanisads and Sanatsujatiya. He also taught these to his disciples. Once an old man, having pleased after discussion on Brahmasutra with Samkara, manifested his real form to him. He was Maharishi Ved Vyas himself who disappeared after asking him to discuss advaita with Kumarila Bhatta and Mandan Misra. He also granted him sixteen years of age. Now Samkara started to Prayag from Uttar Kashi to meet Kumarila Bhatta.

The meeting of Samkara with Kumarila Bhatta was an event of national significance. But when Samkara reached Kumarila, the latter was burning himself to end his life. He apologised and asked Samkara to meet his disciple Mandan Misra at Mahishmati Puri and discuss advaita with him. Mahishmati Puri was situated on the banks of Narmada river in Indore state. Here Mandan Misra lived with his scholar wife Amba who was also known as Bharati, Ubhaya Bharati or Sharda due to her scholarship. When Samkara approached him he was performing Shradha. As the doors were closed Samkara entered the house via sky through his yogic power, praised Advatia Vedanta and derogated the Karma Marg being followed by Mandan Misra. The utterings of the young sanyasin filled Mandan Misra with rage and he accepted Samkara's challenge for a dialogue. The dialogue started with Bharati was mediator. Samkara advocated Advaita and condemned Karmavad while Mandan Misra supported the latter and challenged the former. Ultimately, Mandan Misra was defeated, accepted discipleship of Samkara and asked him to initiate him in sanyasa. But Bharati challenged Samkara to defeat her first as she was the partner of Mandan Misra. Samkara had to accept this challenge. Bharati asked him questions on Kama Shastra. Having failed to answer these questions Samkara asked for a period of one month to be able to answer her. It is said that Samkara immediately entered the dead body of a king Amruka through his yogic powers and experienced sex matters. Having mastered this hitherto unknown field he again entered his own body and defeated Bharati in dialogue over sex problems. This story testifies the extraordinary yogic powers of Samkara. Now Mandan Misra left household life and accepted the initiation of sanyasa from Samkara. He became the first Head of the Sringeri Math under the name Sureshwaracharya.

Mandan Misra's defeat made Samkara famous far and wide. He finshed the seats of Saivas and Kapailkas on Sri Parvat in Maharashtra. At Hari Shankar Tirtha he met a Brahmin child whom he named Hastamalak and whose genius was kindled by Samkara. Samkara established Shringeri Pith on the banks of Tungbhadra in Mysore state. Soon he got message about his mother's illness. He immediately reached her, served her in every way and performed her funeral rites when she died. Now he established Goverdhana Pith at Jagannath Puri and appointed Padma Padacharya as Head of the seat. While going to North from South Samkara stopped Bhairava worship at Uijan. In Gujrat he demolished the seat of Panch Ratra at Dwarika, established Sharada Pith here and appointed Hastamalakacharya as Head of it. In this journey of East India he shattered the seats of Tantra in Bengal and Assam. In Assam he defeated the Slaka Abhinava Gupta and left for Badarkashram. Here he established Jyotishpith and appointed Totakacharya as Head of it. Enraged by his defeat Abhinava Gupta hurled evil power at Samkara who become ill due to it. But he soon recovered and reached Kashmir. Here he entered Sharada Temple and convinced Kashmiris of his scholarship.

Scholars are not unanimous about the last period of the life of Samkaracharya. According to Madhava from Kashmir Samkara went to Badri Nath. Here he stayed at the Dattatreya ashram for some time and left his physical body in Kedar Nath. Most of schorars, including S. Radhakrishnan admit this view. Samkara died at the age of 32.

Works of Samkaracharya

Though nothing absolutely certain can be said about the number of works produced by Samkara, almost 280 works are known by his name. Samkara's works can be divided into the following four classes—

1. Bhasyas or Commentaries. 2. Strotra Works 3. Prakarana Works. 4. Tantra Works. The details are as follows:

1. *Bhasyas*. Samkara wrote elaborate commentaries on Brahma Sutra, Bhagwad Gita and the twelve Upanishads. These twelve Upanishads are : Isa, Kena, Katha, Prasna, Mundak, Mandukya, Taittariya, Aitereya, Chandogya,

Brihadaranyak, Svetasvatara and Nrasingh Tapini.

Besides, commentaries were written on Vishnu Sahastra Nama, Sant Sujatiya, Lalita Trishati and Mandukya Karika.

2. *Strotra Works.* Samkara has written strotras in the praise of Shiva, Vishnu, Ganesh, Shakti and Krishna etc. These are very important both from the point of view of literature and philosophy. The total number of these strotras is at least 64 though the maximum number is placed at 240.

3. *Prakarana Works.* These works are known as such as they advocate elements of Vedanta philosophy through examples in easy language. Samkara has discussed the essentials of Vedanta in these small works. Among these the most important are nine *viz.* Aparokahanubhuti, Atma Bodh, Upadesha Sahastrari, Panchikarana, Praodh Sudhakar, Laghu Vakya Vratti, Vakya Vratti, Shata Sloki, and Viveka Chudamani.

4. *Works in Tantra.* Samkara was one of the foremost experts of Tantra of his age. He wrote two important works on Tantra *viz., Saundarya Lahari and Prapanchasar.*

Samkara's works have been acclaimed as the best Indian specimen in the field of literature, philosophy and religion. His best appeal however is to logic. Hence he is known as the greatest rationalist philosopher India has produced so far. Though his poems equally appeal to the heart "Yet Samkara's appeal was to the mind and intellect and to reason." Illiot has rightly said about Samkara, "He .. in .. consistency, thoroughness and profundity holds the first place in Indian philosophy." Samkara's commentary on Brahma Sutra has been acclaimed as his best work. It is in this work that he has been acclaimed as his best work. It is in this work that he has explained his world renouned philosophy of Advaita Vedanta and also criticised the rival philosophies with detailed logical arguments. Praising this mounmental work Thibout has aptly remarked "... neither those form of the Vedanta which diverge from the view represented by Shankar, nor any of the non-Vedantic systems can be compared with the so called orthodox Vedanta in boldness, depth and subtlity of speculation." Among so many interpretations of the Vedanta philosophy Samkara's interpretation undoubtedly stands as the best. The Vedanta as interpreted by Samkara is one of the greatest achievements of the human mind in the field of philosophy.

The greatness of Samkara however, is not simply due to his interpretation of Vedanta but also by his great contribution to social, political and cultural progress of country. The proponents of Hindu religion have acclaimed him as the great saviour of Hindu religion from the onslaught of Buddhism and other heterodox non-Vedic schools of religion. In the words of Majumdar, "Tradition has it that he was incarnation of Shiva born for the purpose of

consolidating Hindu Dharma." Samkara moved from east to west and south to north and established the glory of Vedanta in the entire expanse of this sub-continent. Praising his historical greatness J.L. Nehru has rightly said, "I have mentioned in this letter the name of some kings and dynasties, who lived their brief life of glory and then disappeared and were forgotten. But a more remarkable man arose in the south, destined to play a more vital part in India's life than all the kings and emperors. This young man is known as Saṁkaracharya." Further, "Choice of the four corners of India for maths, or the headquarters of his order of Sanyasins, shows how he regarded India as a cultural unit and the great success which met his compaign all over the country in a very short time ... one end of the country to another."

A General Estimate

It would not be an exaggeration to say that much philosophical dust would not have been raised had Advaita Vedanta been interpreted in the context of Samkara's life. It is specially so because in India philosophy was in life, of the life and for the life.

Samkara was a philosopher, a mystic and a reformer. His philosophy was to solve the riddle of the sphinx of life. Like Buddha he found that there is suffering and that there is a cessation of suffering and the cessation can be attained. But he differed in his diagnosis of the cause. To him avidya or ignorance was the root of all evil, the cause of adhyasa, the identification of not-self with the self. Like the sages of Upanisads he prescribed the rooting out of this evil and knowledge of self as the only cure of all evils. This was the purpose of Vedanta. "It is for the removal of this cause of evil, for the attainment of the knowledge of the oneness of self that all the Vedantas are commenced, " says Samkara in the preface to his commentary on Brahma Sutra.

And after grasping the truth at the early age of an adolescent youth, Samkara, fired with a missionery seal of a Christ, toured this vast country from east to west, south to north like a Faust, ruthlessly shaking off the not-self the irrational from the rational, the selfish from the universal, with the subtle dialectice. Brahmanism killed Buddhism by a fraternal embrace. Samkara synthesized the thesis and antithesis of Mimamsa and Buddhism and melting both in the crucible of his dialetic, removed all dross and incorporated their good for his purpose. He established a strong monastic order for the revival of the traditional spirit of the nation. Unlike Plato, this uncrowned philosopher king of his age was strong enough to carry out all the schemes of his reforms which blessed the nation for generations to come. He was neither a revolutionery nor a conservative. Unlike Plato he was a system builder though he never craved more than to be called a commentator. Like Socrates he argued with every one and showed him his folly but unlike him he organised a movement. Like

Yajnavalkya he never shrank to argue on any point. To argu with Bharati the celebrated wife of Mandan Misra he gained the experience of family and sex by incorporating himself in the body of king Amrook. Even of this legend by a myth it is sufficient to show that Samkara valued life in all its varieties, and based his philosophy on the sound footing of experience.

VISISADVAITA PHILOSOPHY

The Vedantic philosophy of Ramanuja is known as the Visisadvaita philosophy. It is so called because it teaches that the conscious and unconscious, two prime elements in the universe, are no more than attributes of God. This system of thought is also called the Sri Sampradaya since the followers of Ramanuja use the prefix Sri before every name. Even the treatise on Brahma Sutra, written by Ramanuja, is called the Sri Bhasya. This philosophy has spread mainly in the Tamil-speaking areas. Ramanuja himself was the disciple of Yamunacharya. He was born in 1017 A.D. in Srirangam. He wrote the treatise on the Badarayana Sutra, and this work came to be the basis of his philosophy. Lokacharya, Vedanta Deshika and Sri Nivasacharya, are among the more illustrious scholars who were his followers.

SHAIVA SIDDHANTA

Shaiva Siddhanta occupies an important place among Indian philosophies. Its chief basis is the Shaiva religion which is one of the oldest religions. Lord Shiva is the chief deity of this religion. Since Vedic times, one finds eulogising Shiva in Sanskrit literature. The Rudra of Vedic times was later on known as Shiva, Hara, Mahadeva etc. Among the worshippers of Shiva, the notable cults are those of Pashupata, Kapalika or Kalamukha, Veer Shaiva or Lingayat cult, Kashmiri Shaiva and Shiva Siddhanta. The Agamas have mentioned four types of Shaivites *viz.,* Shaiva, Pashupata, Soma and Lakul. Of these Shaiva have been called mild and Pashupata as extreme. Shaiva, again, have been divided among Siddhanta, Dakshina, Vama and Mixed. The Vama or leftists are worshippers of Shakti which include Kapalika etc. Among followers of Dakshin cult or rightists, Bhairava is worshipped. It includes Kashmir's Triku Darshana. The Mixed cult includes the worshippers of seven mothers *viz.,* Brahmi, Masheswari, Vaishnavi, Varahi, Naringht, Kauma and Chamunda. Shaiva Siddhanta has admitted the testimony of both Vedas and Agamas. It has strictly followed the Vedic Path and avoided the extreme practices of other forms of Shiva worshippers. It has been said that Shaiva Siddhanta is the name for 28 Shaiva Agamas. Besides Agamas, there have been independent thinkers also known as Samayacharyas and santanacharyas. The former include devotees of Shiva who have translated shaiva Agams into Tamil. The latter include philosophers of Shaiva Agams.

In epitemology, Shaiva Siddhanta resembles Samkhya in number and Nyaya Vaisesika in traits. It resembles Nyaya in the discussion of perception and inference. In sabda it is near to Vedas. And yet there is no lack of originality. According to it conciousness alone is the pramana in all types of knowledge. In metaphysics it admits three ultimate elements—Pati, Pashu and Pasha. But Pashu and Pasha are not as eternal as Pati since Pashu is in bondage and Pasha is material. Though like Pati in knowledge and activity, the Jivatma is not identical with it. The creation does not defile Pati as the world is created by his nearness. The world is real not an illusion. Liberation is not absence of pain as it is in Nyaya Vaisesika and Samkhya Yoga, but enjoyment of ultimate bliss in unity with Shiva. Thus Shaiva Siddhanta is a synthesis of Vedic and Agamic traditions.

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EPISTEMOLOGY: THEORIES OF KNOWLEDGE

MAIN PROBLEMS OF EPISTEMOLOGY

Epistemology is the branch of philosophy which is concerned with the discussion of the problems concerning knowledge. Its main problems are: What is the relation between the knower and known? Is the content of knowledge identical with the external object or is it different from it? How can we know that our knowledge is a real knowledge of the object? What are the limits of knowledge? What are the sources of knowledge? etc. Besides, the epistemologist raises certain other questions such as: What is knowledge? Is the knowledge of knower possible; if not, then what is known? If the known is an object then what is this object? Is the knowledge of the existence of an object possible without its being known? How can we distinguish between true and false knowledge? What is ignorance? Is it a form of knowledge or different from it? What is the process of knowledge? Do we know something which was already existent before our knowledge of it? What is the meaning of forgetting of knowledge? What is the basis of validity of knowledge? What are the errors possible in the process of knowledge? Is our knowledge definite or is the definiteness based purely on our feeling and faith? How is it that some beliefs are considered to be more valid than others? What are the distinctions between different types of knowledge? What are the distinctions between different sources of knowledge? What are the relations of knowledge with science and philosophy?

The above-mentioned description of epistemological problems Clarifies the scope of epistemology. Its subject matter is the process, methods, object, characteristics, conditions, validity and fallacies of knowledge. Epistemology is the philosophical discussion of all these problems. It should be remembered here that epistemology uses the philosophical methods of induction and deduction, synthesis and analysis. In it is adopted the philosophical attitude which is detached, tolerant, persistent and guided by experience and reasoning. One finds different conclusions presented by different epistemologists regarding epistemological problems.

It is said that Indian philosophy is bogged down in old ruts. But the mere fact, that all Indian philosophy have based their thoughts on the Upanisads and the Gita does not expose it to this charge of unprogressiveness. A change not in

the matter, but in the form of philosophical problems, has been a concomitant to changes in the realism of science. The truths, with which philosophy deals are external and they are comprehended by intuition. They do not change in the wake of scientific progress. Hence the Gita and the Upanisads are inspiring today as they put these philosophical truths in new forms according to the changes of time and place. The Upanisads and the Bhagwad Gita have been interpreted in their own way by different philosophers like Shankara, Ramanuja and Sri Aurobindo.

Of course, there were periods in the history of Indian philosophy when its pace was very slow or was even arrested from while. But taking a panoramic view of the stream of Indian philosophy, one finds it, on the whole, dynamic and moving. The philosophers, belonging to different philosophical schools like Buddha, Jain, Nyaya, Vaisesika, Sankhya, Yoga and Vedanta, have not only put forth their own theories but also refuted the theories of their opponents. The history of these different schools is, in itself, an eloquent testimony to the essentially progressive nature of Indian philosophy. Most of the allegations against Indian philosophy are thus, one-sided and fallacious. It is heartening to note that now most of them have been debunked.

THE PRACTICAL NATURE OF INDIAN PHILOSOPHY

Philosophy in India has been more a practical attempt to realize the truth than a mere theoretical discussion of ultimate principles. Indian philosophy began in wonder. The sages of the Vedas wondered, "Why the hard black cow gives the soft white milk" "All rivers flow to the sea but the sea is never full." Thus Indian sages looked to Nature with awe and wonder and tried to discover the Reality behind it. But the aim of this endeavour was not only to satisfy an intellectual curiosity, it aimed at finding out a way for better life, a truer, higher and more happy life.

Emphasis on realization of truth.

The extroversion of the Vedas was replaced by introversion in Upanishads. Their aim was not only knowing but being. They wanted to realize the truth to incorporate it in their life. The ilshis of Upanisads prayed, "Lead me from falsehood to truth, from darkness to light, from death to immorality." And it is Upanisads which are the sources of almost all Indian philosophical systems. Hence, every school as much emphasised the realisation of truth as its knowledge. Gautama, the Buddha, laid more emphasis on eightfold path than the discussion of soul and rebirth. Not metaphysics but ethics is the acme of Buddhism. Nirvana was the ultimate end which Buddha preached. Jainas also aimed at the renunciation from all kinds of Karma. 'Tri Ratna' or three jewels of right realisation, right knowledge and right character were prescribed for the attainment of liberation. Right character included five great vows *viz.*,

non-violence (Ahimsa), truth (Satya), non-stealing (Astaya), celibacy (Brahmacharya) and non-covetousness (Aparigraha). It also includes ten Dharmas and many other ascetic principles. The Jainas observed non-violence in its extreme sense.

Practical Formula

Buddha and Jaina are Nastik. When they have laid emphasis on practices then what to say of Astik schools. The *summum bonum* of life, according to all the six traditional systems of Indian philosophy, is liberation. Yoga is the practical aspect of Sankhya philosophy. The eightfold path of spiritual practice is a singular contribution of Indian Philosophy to the world. It leads to a unique concentration of human energy by which Yogis could achieve tasks otherwise impossible. But the aim of the Yoga was not to achieve impossible tasks. Its aim was the cessation of the various impulses of the mind and to make it calm. India is a country of Yogis. From Patanjali to Sri Aurobindo Indian Yogis constantly experimented to improve this method of Yoga to harness the powers in man and to transform and divinise him. In India Yoga was essential for philosophy since philosophy was not a mere love of wisdom but a realisation of Ultimate Reality.

Shankara's Fourfold Means

Even the great logician Shankara has prescribed a fourfold means (*Sadhana Chatustaya*) as a prelude to study Vedanta. These fourfold means are as follows:

1. Distinction between eternal (*Nitya*) and perishable (*Anitya*).

2. Leaving the craving for all mundane and supramundane pleasures (*Ihamutratha Bhoga Viragah*).

3. Attainment of the six means of Shama, Dama, Shraddha, Samadhana, Uparati and Titisha (Shama Dam adi Sadhana Sampad).

4. A living desire for liberation (Mumuksatvam).

Even after the acquisition of these means, hearing of scriptures (Shravana), meditation (Manana) and concentration (Nididhyasana) is necessary for the aspirant in Vedanta. Thus, like other schools of Indian Philosophy, Advaita Vedanta also lays great emphasis on practical means.

Surrender in Qualified Monism

Ramanuja, on the other hand, was one of the greatest devotees of God. Devotion is the life blood of his philosophy. Devotion leads to surrender (Prapatti) which has six aspects as follows:

1. Thought, will and action in tune with God.

2. Leaving thought, will and action against God.

3. Faith in divine protection.

4. Prayer for divine protection.

5. Complete surrender to God.

6. Feeling of absolute dependence on God.

This elaborate description of the Sadhana aspect amply demonstrates that Indian philosophy is practical. Even the materialist Charvakas did not only indulge in mere talks but sought to find a better and more certain path to achieve pleasure. This can be seen in *Kama Sutra* of Vatsyayana which is a classical work on theart of pleasure. Thus Indian philosophy synthesizes theory with practice, thought with will and action. It seeks to make human life better, happier and more integrated, a sure sign of all true knowledge.

Methods of Upanisads

The philosophers of the Upanishads have utilized various methods in their discussions and teachings. Their main methods were as follows:

1. *Enigmatic method.* The best illustration of the enigmatic methods is found in the Svetasvatar Upanisad, where it is said that Reality is like a great circumscribing fully whose tyres are the three Gunas, whose ends are the sixteen Kalas, whose spokes are the fifty Bhavas or conditions of Samkhya philosophy, whose counter-spokes are the ten senses and their ten objects, whose six sets of eight are such as the eight Dhatus, and eightfold Prakrti and so on, whose rope is the Cosmic Person, whose three paths are the Good, and Bad and the Indifferent or yet the Moral, the Immoral and A moral, and finally which causes the single infatuation of the ignorance of self on account of the two causes, namely good and bad works. Puzzles can also be found in Isavasyopanisad and other Upanisads.

2. *Aphoristic method.* Aphoristic method of Upanisads has been widely used in the later philosophical treatises as well. In this method, much knowledge is compressed in small aphoristic sentences, which require sufficient intelligence to understand them. It is for this reason that the same sentences have been interpreted differently by different commentators. In the Mandukya Upanisad it has been said,"The syllable Om is verily all that exists. Under it is included all the past, the present and future, as well as that which transcends time. Verily, all this is Brahman. The Atam is Brahman. This Atam is four-footed. The first foot is the Vaiswanar, who enjoys gross things...in the state of wakefulness. The second is the Taijasa, who enjoys exquisite things...in the state of dream. The third is the prajna, who enjoys bliss in the state of deep sleep...the fourth is the Atam who is alone, without a second, calm, holy and tranquil." This passage has been differently interpreted by the systems of Vedantic philosophy.

3. *Etymological method.* In the etymological method, the meaning of the word is explained according to its root. In the Brahdaranyaka Upanisad, we are

told that "Purusa is really Purisaya" *i.e.,* inhabiting the citadel of heart. Examples like this can be seen in other Upanisads also.

4. *Mythical Method.* Mythical method has been mostly used in the teaching. In Upanisads, e.g., in the Kena Upanisad, the parable of the Indra and demons has been told to preach humanity. Sometimes the myth is introduced for aetiological purpose, as for example the myth of the sun coming out of the huge world egg. Sometimes one finds the transcendental myth, *e.g.,* in the Aitereya Upanisad, it is said, how the Atman entered the human skull and became individualised as the human soul. Similarly, a myth is sometimes introduced for the sake of parody also.

5. *Analogical Method.* Things which cannot be explained by reasoning are explained by analogy *e.g.,* Yajnavalkya introduces the analogy of the drum of the conch in order to explain the processes of the apprehension of the self. Aruni explains non-difference of the individual soul from the universal soul by the analogy of the juices in constituting honey or the rivers in flowing into the ocean and being merged into it.

6. *Dialectic Method.* The dialectic method is one of the most widely used methods of the Upanisads. In this method, the philosophers assembled at some place and dramatically discussed different problems among themselves. In the Upanisads such discussions and symposiums have been mentioned at many places.

7. *Synthetic Method.* In the synthetic method, the discussions of the dialectical method is substituted by the creative synthesis of the synthetic method. In the fourth chapter of the Brahadarnyaka Upanisad, Yajnavalkya, synthesises the several standpoints by the king Janak. Examples like this can be found in Chandogya, Prasana and other Upanisads.

8. *Monologic Method.* Though the philosophers of the Upanisads speak very seldom, but when they speak, sometimes they forget the presence of others and go on talking to themselves for a long time. In the Brhadaranyaka Upanisads Yajnavalkya, replying to the questions of the king Janak, regarding the nature of the soul, is lost in self-speech. In the Kathopanisad, in the discussion of Yama and Nachiketa, Yama goes on talking to himself for a long time while replying the third question of Nachiketa.

9. *Ad hoc or Temporising method.* The teachers of the Upanisads taught the disciples according to his mental and psychological level. In the temporising method, as the spiritual level of the enquirer increase the teacher not only shows him the path ahead, but tells him the whole truth at once. This method has been accepted as very much important by the modern psychology of education as well. In the famous variable of Indra and Virochana, Virochana is satisfied by

the first answer of the teacher Prajapati, but Indra is not satisfied and goes on questioning. Prajapati tells him the secret of soul first in the body, then in the dream and sleeping stages and it is after that alone that he tells him the real nature of soul. In this method, the enquirer himself struggles to understand the truth and the teacher only guides him. Hence this method is very much important in the spiritual evolution.

10. *Regressive Method.* The regressive method is in the form of many successive questions in which every new question carries us behind the answer to the previous one. Thus When Janakaked Yajnavalkya about the light of man Yajnavalkya told that it was the sun. Janak went behind answer after answer, carrying from the fire...to the Atma, which exists behind them all as the light in itself. In the same Upanisad the regressive method has been used in the discussion between Yajnavalkya and Gargi.

GITA AND THE UPANISADS

The relation of Gita and the Upanisads has been only too well known to the Indian philosophers. According to the Vaisnaviya Tantrasara, "The Upanisads are like cow, Krishna like a milkman, Arjuna like the calf that is sent to the udders of the cow before milking and the Bhagwad Gita like the milk-nectar that is churned from the udders of the cow." Thus it has been traditionally well known that Gita is the essence of the philosophy of the Upanisads. As a matter of fact, the Upanisads are so deep, multiple and extensive that it is difficult for the ordinary man to find out his duties in the world by their study. Hence it is Gita alone which is helpful to the ordinary man in understanding his duties. Thus Gita has a very important place in Indian philosophy.

There are some phraseological and ideological similarities found between the Upanisads and Bhagwad Gita. Some phraseological similarities between the two can be found as follows:

(1) It has been said in the Kathopanisad that, "The Atman is never born nor is ever killed, he never comes from any thing, nor becomes anything. He is unborn, imperishable. It has been existed from all eternity and is not killed even when the body is killed." This verse from the Kathopanisad has been almost exactly reproduced in Bhagwad Gita II. XX.

(2) In theKathopanisad, it has been said that, "When a killer thinks he is killing and the killed thinks he is being killed neither of them verily knows, for the Atman is neither killed nor ever kills." This verse has been reproduced in Bhagwad Gita II, XXIX.

(3) The following verse from Kathopanisad has been paraphrased and adopted in Bhagwad Gita II. XXIX.

"The Atman is not even so much as heard of by many, that even after

hearing him people do not know him, that the speaker of the Atman is a miracle, that the obtainer of him must have exceeding insight, that he who comes to know after being instructed by such a wise man is himself a miracle."

(4) The following verse from Kathopanisad has been exactly reproduced in Gita VIII.13:

"What word the Vedas declare, the penances busy themselves about, what word inspires the life of spiritual discipleship, that word briefly I tell thee is Om."

(5) The conception of Deva Yan and Pitr-Yan, the path of the gods and the path of the fathers, which the Upanisads followed from the Vedas was handed over by them to the Bhagwad Gita. In chapter VIII.24-25 Bhagwad Gita tells us like the Upanisads, that "Those who move by the path of gods move towards Brahman, while those who go by the path of the fathers, return by the path by which they have gone."

Besides the phraseological similarities, Bhagwad Gita has many ideological similarities with a the Upanisads. The theme of the Swetaswatara Upanisads and the importance of devotion and worship has been borrowed by Gita. The philosophy of Karma Yoga of Bhagwad Gita has been based upon a verse from the Isavasyopanisad, in which it has been said that "a man who spent his life time only in doing actions, it is only then that he may hope to be untainted by action." The description of the Viswa Rupa in the XI chapter of the Bhagwad Gita has its root in the Mundakopanisad, where the Cosmic person with fire as his head, the sun and moon as his eyes, the quarters as his ears, the Vedas as his speech, air as his prana, the universe as his heart and the earth as his feet, is described. The Bhagwad Gita has retained the psychological categories, mentioned in the Upanisad and simplified its scheme. In the Bhagwad Gita III. 42 it has been said that beyond the senses is the mind, that beyond the mind is intellect, and that beyond intellect is the Purusa. In the Kathopanisad, we find a more elaborate scheme of psychological and metaphysical existence, which is such that it is beyond the senses or the object, beyond the objects is mind, beyond the mind is intellect, beyond intellect is Mahat, beyond the Mahat is the Avyakta and finally beyond the Avyakta is the Purusa beyond whom and outside whom there is nothing else. The emotional attitudes and the devotional implicits exhibited in the Upanisads, become the foundation stone for the theistic-mystic philosophy of the Bhagwad Gita.

The Bhagwad Gita, however, differs from the Upanisadic text and maintains an almost antagonistic position in the description of the Asvattha tree. The Asvattha tree has been described in the Kathopanisad. Exactly the same description one finds in the V chapter of the Gita. But whereas the Kathopanisad describes the Asvattha tree as Brahman and imperishable, Gita takes it as the world and unreal and hence preaches for its uprooting.

It should be remembered here that Gita is not merely a repetition of the philosophy of the Upanisad, it has developed much on its basis. If the philosophy of the Gita were identical with that of the Upanisads, there was hardly any need for its creation. As a matter of fact, the method of the Gita and the Upanisads are very much different. The dialectical spirit of the Upanisads is not found in Bhagwad Gita. In the Upanisads it often becomes difficult to understand the real meaning due to conflicting and sometimes contradictory senses. In the Gita, the various essentials in the Upanisads have been beautifully harmonized so that the enquirer may not find any difficulty to understand the reality. This essentially was the purpose of the Gita. In the beginning of the Bhagwad Gita Arjuna requests Sri Krishna to tell him some definite path and in the end of the Gita he clearly understands his duty and prepares to follow it. In the Upanisads one finds the three paths of knowledge, action and devotion. But either none of them has been established as the best or sometimes the path of knowledge is held to be better than others. Gita is more practical and synthetic than the Upanisads. It emphasizes more the action and devotion. It has synthesized activism and renunciation.

CHARVAKA EPISTEMOLOGY

The metaphysical conceptions and theoretical knowledge are essentially inter-dependent. Charvaka is materialtic and so admits only four elements, *viz.*, earth, water, air and fire. We experience all the four through perception. So, for Charvaka school, perception is the only authority. Originally they equated visibility with perceptibility but afterwards they widened its scope and maintained a five-fold perception, based on our five senses. Perception is further divided into two categories—external and internal. External perception comes through the contact of external senses with objects. Internal perception depends upon external perception. Inner actions of the mind are based upon material received through external perception. But all perception is both authoritative and authentic. Some perceptions are but illusions.

Repudiation of Inference

Giving credence only to perception, Charvaka philosophy repudiates other senses of knowledge (Pramanas). The Charvaka philosophy refutes inference by the following arguments:

(*a*) In Nyaya philosophy inference depends upon Vyapti. According to Charvaka philosophers Vyapti is impossible because firstly, it is not based on perception and secondly it deduces imperceptible from the perceptible. The smoke as an inevitable concomitant of fire cannot be inferred from seeing smoke with fire at some odd places. Charvaka agrees with Hume that a general rule can be formed only after seeing all the events of that type. Unless one sees fire of all times and all places, one cannot vindicate the rule that everywhere fire is

invariably accompanied by smoke. The condition for making is valid being obviously impracticable. Vyapti is also impracticable and therefore impossible. Therefore, Vyapti cannot be substantiated by perception. Vyapti is the inevi-table interrelationship between all actions of cause and effect. It cannot be perceived with the help of external senses. Vyapti cannot be known by inner perception also, as the latter depends upon external perception.

(*b*) Nor can Vyapti be established by inference, because the inference will also depend on Vyapti and perception will again be required to prove the Vyapti. Vyapti is based on inference and *vice versa*. So they suffer from the fallacy of interdependence.

(*c*) Vyapti cannot be known by testimony, because the authority of the latter also is based on inference. Secondly taking inference to be based on testimony everybody will always have to depend upon the words of some other person for inference. There will be no end to this chain. It will again lead to inter-dependence.

(*d*) The validity of causation cannot be established but on the basis of perception. Jati or Samanya cannot be known either by external, or by internal perception. The Naiyayikas try to establish inevitable relationship between fireness and smokeness although they have not seen fire and smoke of all the times and of all the places. Perception of all kinds of smoke is required to know smokeness. It being patently infeasible, smokeness can be equated only with those objects with smoke whose perception it is. Evidently, smokeness is not inevitable and it cannot lead to Vyapti Jnana.

(*e*) Vyapti cannot be established on the basis of comparison. Comparison depends on the universal relation between words and objects signified by them. This, again is not the objects of perception.

(*f*) Vypati is without conditions (Nirupadhi). But it is impossible to know all the conditions of an inference. The relationship between pratijna and upanaya depends upon the absence of conditions. But the knowledge of condition must necessarily precede the knowledge of its absence. The knowledge of all conditions being impossible, we cannot know absence and we cannot be certain of Vyapti.

Causation is also not Valid

Like the Western philosopher Hume, the Charvakas do not believe in causation and its universality, as it also depends upon Vypati. The two events are found together on many an occasion and consequently make us to expect that they will invariably go together. But there is, in fact, no certainty about their co-presence. The supposition of causal relation between fire and smoke from the sight of smoke with fire several times admits of loopholes, as it over-looks

several conditions (upadhi), *e.g.*, the wetness of feul. Wood gives out smoke, only if it is wet. The relationship of cause and effect cannot be established with knowledge of all conditions and the perception of all conditions cannot be known with the help of inference or testimony because they themselves are not valid. The accidental conjunctions of an antecedent and a consequent cannot indicate Vypati. So inference cannot be immune from doubts.

Criticism of the Charvaka School

Faith in the validity of inference is a common trait of almost all the schools of Indian philosophy. So many have made a common cause against philosophy which strikes vehemently at that faith.

(1) According to Buddhist philosophers, the Charvakas had known it with the help of inference that other philosophical schools have faith in inference. Thus the very refutation of inference by the Charvakas is itself based on inference. The thoughts of other people are not the object of sense perception, but that of inference. So the Charvakas cannot refute inference.

(2) Vainkath Nath, a disciple of Ramanuja asserts that in case the absence of definite knowledge can be a valid ground for denying the validity of inference, the same can be used against the authority of perception also as it lacks definite knowledge. If inference conduces to both pravrtti and Nivratti, perception also suffers from the same defect. The invalidity of inference can be proved neither by perception nor by inference. In fact, inference is not indefinite in character, because common sense regards it as definite knowledge.

(3) The absence of causation is advanced by the Charvakas as an argument against the validity of inference. But in doing so, they themselves put forth an argument. In fact, Charvakas cannot propound their own theories without the help of inference.

(4) The main argument used against Vypati by the Charvakas is that it cannot be ascertained in all the conditions. This argument is applicable only when is valid in all the cases. Even if it is not so, Vyapti cannot be proved to be invalid.

(5) The Charvakas do not accept any argument without conditions. Thus their own argument becomes self-contradicted, as it is not without conditions (nirupadhi).

(6) According to Udayana, a leading Naiyayika, life depends not on probabilities and presumptions but on the definite knowledge of presence or absence. According to him wherever their is doubt there is inference and the absence of doubt conclusively proved the latter. Regarding Vyapti as appadhi (with conditions) the Charvakas point out the probability of its exception in future or at remote places. The argument is itself based on inference, because the

future and the remote place depend not on perception but on inference. As a matter of fact after the start of an action definite knowledge replaces doubts and presumptions.

(7) The Charvakas have refuted the existence of the cause-effect relation. Udayana sees no reason for doubting the inevitability of the cause-effect relation. Otherwise any cause may lead to any effect. Truly speaking, the reason for double in Vyapti can be established on the basis of the doubt method of agreement in presence (*Anvaya*) and agreement in absence (*Vyatireka*). The same method also makes Vyapti a valid source of knowledge.

Sabda is also Invalid

Scriptures cannot be valid in the case of imperceptible things. According to the Charvaka, the words of reliable persons are authoritative in the case of perceptible things. These words are also known by perception. But even the Vedas are no authority so far as imperceptible things are concerned. For the Charvakas the imperceptible things have no existence. Those who choose to talk in such topics are knaves. The Vedas are fraught with untruths, contradictions and tautologies. The authors of the Vedas happen to be those fraudulent purohits, whose sole aim was be exploit ignorant and credulous people for furthering their own selfish ends. The so called bliss of Heaven is nothing but senseless talk of the Knaves. So the three Vedas which dwell on heavenly bliss are the preposterous statements of the Knaves.

Word being used on inference is doubtful like the latter. According to the Charvakas the knowledge gained through words is also based on inference. That the words of all reliable people are valid is the general rule on the basis of which we have implicit faith on these words. But inference itself is not valid. How can, then, the word based on it be valid? Words also, like inference casually come out to be true. But it does not indicate the view that the word is necessarily and invariably an instrument of authoritative knowledge.

Udayana, a famous Naiyayika, has strongly denunciated the criticism of the Vedas by the Charvakas. Far from being the product of priests and purohits out to deceive the people, the Vedas are the master works of those great seers who were famous for their integrity, uprightness, magnanimity and selflessness. These seers were on a hign moral plane and were immune from flaws like hypocrisy, selfishness, acquisitiveness and other mundane pursuits. Coming out from such exceptionally spiritual people, the Vedic Mantras are above doubt and suspicions. Vainkath Nath has put forth similar arguments. Needless to say that the Charvaka view of the Vedas is one-sided.

JAINA EPISTEMOLOGY

In the fields of both knowledge and metaphysics. Jaina philosophy is pluralist and relativist. Metaphysics is based on knowledge, so it is necessary to understand epistemology as a prelude to understand metaphysics. Consciousness (*chaitanya*) is the essence (*sattva*) of the soul (*Jiva*). It was a twofold manifestation, *viz.*, philosophy (*Darsan*) and knowledge (*Jnana*). Philosophy does not contain exhaustive knowledge. Knowledge on the other hand, admits expansion. Philosophy is based on natural perception. Jnana is a matter of concepts, Philosophy deals with the generals not with particulars.

Knowledge and its Categories

Like other philosophical schools, the Jainas have critically examined the valid sources of knowledge. But Naya is distinctive feature of the Jaina system. According to Jaina philosophers, knowledge is of two kinds, *viz.*, Pramana and Naya. Pramana refers to the knowledge of things as it is. Naya is the knowledge of a thing in a particulars context or relationship of the knower. Naya in other words, is that particular standpoint from which we deliver our judgment about a particular thing.

Nayas also differ with difference of standpoints. Thus every Naya gives us relative knowledge. According to the Jainas everything possesses an infinite number of qualities (dharma). When we affirm a thing by one of these manifold qualities we apprehend Naya. But when we know a thing in different ways of different qualities, this knowledge comes through Pramana. Thus both Pramana and Naya are essential for the full and true knowledge of a thing.

Kinds of Pramana

Like other philosophers, the Jainas also divide knowledge gained through Pramana in two categories, *viz.*, indirect (*Paroksa*) and direct (*Aparoksa*). But there is only relative difference between the two. These are only relative terms. Indirect is only relatively indirect and direct is relatively direct. According to Siddhasena Diwakar, Pramana is that knowledge which illuminates itself and others without any hindrance. Therefore, Pramanas, both direct and indirect, enlighten themselves as well as others. Obviously, direct knowledge is the correct knowledge of a thing. It is gained by the soul (Jiva) unaided by means of the sense organs (*Indriyas*). For Umaswami 'Pratyaksa' is that knowledge which the soul attains without any help. So pratyaksa is valid in its own right (*Svatah Pramana*). In Paroksa Pramana a thing is known by hetu. This process of knowledge is known as Anuman (inference). It is to be noted here that originally the Jain philosophers were very fastidious about their conception of direct knowledge for those only that knowledge was direct which was unaided by mind or sense-organs (*Indriya*). But later on the Jaina philosophers, who followed the

earlier ones, widened its scope from the practical point of view and included knowledge through manas and sense organs also within the orbit of direct knowledge (*Pratyaksha Jnana*).

Kinds of Direct Knowledge

Direct knowledge is either practical (*Vyavaharika*) or other worldly (*Paramarthika*). Paramarthika partyaksa is immune from the effect of actions (Karma), and illuminates independently without the help of mind or sense-organs (Indriya). In it exists a direct connection between the knower and known. Unless one is free from the shackles of action one cannot have this kind of knowledge; so the destruction of action is a *sine qua* non for the attainment of Parmarthika pratyaksa. This is the genuine pratyaksa and it is this which sheds light on all the objects of the universe. Vyavharika or Laukika (mundane) pratyaksa is to be distinguished from Parmarthika in as much as the former is achieved through mind and sense-organs (*Indriya*). The latter is not achieved by all and sundry, while the former is found in the common folk.

Mati and Sruta Jnana

Direct practical knowledge is of two kinds—Mati and Sruta. Following are the differences between Mati Jnana and Sruta jnana:

(1) In the former the object of perception is present but in the latter the objects may belong to past, present or future.

(2) The latter is related to Jainagama. So it is superior to the former.

(3) The latter, being the utterance of the great (*Aptavachana*) is pure and beyond parinama, while the former is subject to the effect or parinama.

Kinds of Mati Jnana

According to the Jaina philosophy, Mati Jnana springs in the following order:

(1) *Avagraha*. It is the first stage of knowledge produced from the contact of sense-organs with the objects. It is also known as *Sammugdha, Alochana, Grahana* and *Avadharana*. Avagraha has been subdivided into Vijnanavagraha and Arthavargraha. In the former there is nothing other than the contact between the subject and object, while in the latter the subject not only apprehends the object, but also feels it.

(2) *Iha*. The state follows that of Avagraha. In it the soul is able to appreciate the qualities of the visible object. For example, on hearing some noise, we do not in the beginning know whose voice it is. This is the stage of Avagraha. In comes when we feel the curiosity of knowing the source from which the noise is coming forth.

(3) *Avaya*. In it we come to know definitely about the object. To pursue the above-mentioned example, we enter the stage of Avaya, when we are able to locate definitely the source of the noise.

(4) *Dharana*. This stage comes, when the full knowledge about the object leaves an impression (*Samskara*) upon the heart (*Antahkarna*) of the man. This is the final stage of direct knowledge. Recollection (*Smriti*), pratyaksha and inference (*Anumana*) are all included in this stage.

Kinds of Sruta Jnana

It is knowledge derived through words. It is produced by the words which we hear. It is to be gained from authoritative books and words of great sages. Perusal of authoritative books and listening to the sermons of saints are essential for this kind of knowledge. Knowledge of the sense-organs, is, thus, a pre-requisite for Sruta jnana. Mati jnana precedes Sruta jnana. The preaching of the Tirthankars fall in the latter category.

Sruta jnana is divided into two categories, *viz., Angavahya* and angapravistha. The former is mentioned in the Jaina scriptures while the Sruta Jnana, outside the pale of the religious books of the Jainas, falls in the latter category. Angapravistha is regarded superior to Angavahya.

Kinds of Parmarthika Knowledge

Parmarthika direct knowledge falls into two subdivisions *viz.,* jnana and vikala jnana. Parmarthika direct knowledge automatically dawns upon man without the help of sense-organs or mind as soon as he is free from the effect of Ghatiya and Aghatiya actions. If it is correct knowledge of the whole subject it is termed as kevala or sakala jnana. It is achieved only by Arhatas, who are free from attachment and jealousy. This is the best of all knowledge. But when this knowledge pertains to only a specific subject, it is known as vikala jnana.

Kinds of Vikala Parmarthika Aparoksa Jnana

Vikala Parmarthika Aparoksa Jnana has also been divided into Avadhi and Manah-paryaya jnana. The former follows partial emancipation from action. A person, endowed with it, can perceive substance. (Dravya) which is at a distance, or which is invisible or indistinct. When the shrounding knowledge is removed, this type of knowledge is attained by gods instinctively and by men and other lower beings with efforts on their part. Being the knowledge of only limited thing it is known as Avadhi Jnana. It can be achieved by all, but Manah-paryaya jnana is the privilege of the saints only. The latter is a refined and subtle type of knowledge. With its help, other people apprehend things of the present, which have limited dimensions. When the knowledge is uneiled, people attain it by samyak charit. Possessed of the quality of penetrating into the minds of others, it is known as Manah-parayaya.

All kinds of substance (*Dravya*) are known with the help of Mati and Sruta. Concrete substance (*Murta-Dravya*) is the object of Avadhi-jnana. Subtle substance (*Suksma Dravya*) is known through Mati. In all these four types of knowledge, we cannot know the objects, which are produced by the changes (*Parinama*) of substance or Parayaya. The knowledge of Paryaya is the object of Kevala jnana.

Indirect Knowledge

Indirect knowledge is of five kinds—Smriti, Partyabhijna, Tarka, Anumana and Agama. It is necessary to study these five kinds in detail.

(1) *Smriti.* To reminisce something known directly in the past as a result of the awakening of some samskara is known as sruti. Samskara is a peculiar capacity of the soul. Not only direct perception of the past, but recollection, recognition, logic and inference of the past also leave impression (Samskara) upon the soul. So these can also arouse smriti. For the Jainas, smriti is valid knowledge because it is the correct form of things perceived in the past.

(2) *Recognition* (*Pratabhijna*). It is the synthetic knowledge contributed by direct perception and recollection (Smriti). In it we know resemblance (*samanata*), identity (*tadatmya*), differences (*bheda*), comparison (*tulana*) etc. In it we know the general (*Samanya*) in the form of similar change (*Sadrasparinama*) of different jivas and a jiva. Recognition is valid knowledge of a special kind. In the past *e.g.*, this is that Deva Dutta. Direct perception apprehends 'This'. Recognition enables us to know that 'This is that'. It is the knowledge of such things as cannot be known otherwise. It is a correct knowledge of a thing. It is not in contrajuction with other valid sources of knowledge (Premana). The Jain philosophers do not recognize comparison (Pratyabhijna).

(3) *Logic* (*Tarka*). It is the knowledge of Vyapti between paksa and sadhya. It depends upon the perception whether two things exist together or not in past, present and future. Vyapti is of two kinds *viz. Anvaya Vyapti* and *Vyatireka Vyapti.* In the former the consciousness of two things is established. In the latter Vyapti is shown in the absence. "Where there is fire, there is smoke" is an illustration of Anvaya Vyapti. On the other hand "where there is no fire, there is no smoke", exemplifies Vyatireka Vyapti. The relationship of universal accompaniment, gradual or concurrent, exists in Vyapti. This relationship is ascertained by logic (Tarka).

Inference is the knowledge of sadhya with the help of hetu. This inference is either *svarthanumana* or *pararthanumana.* The former is to grasp for one's ownself. Hence it needs no amplification. For example, the frequent visibility of fire and smoke together suffices to convince us of their concomitance.

Afterwards, when we see smoke, we infer the existence of fire also with the help of Vyapti which is already known to us. It is, svarthanumana. In it the place of smoke is paksa, smoke is paksa dharma. In svarthanumana both Vyapti and paksa are essential.

Parathanumana, on the other hand, is used for convincing others. So it must be more systematized and vivid. It is five-fold. In five-fold Parathanumana an inference is drawn in five sentences *e.g.*,

(1) *Pratijna.* The hill is fiery.

(2) *Hetu.* Because of smoke.

(3) *Dratanta.* Wherever there is smoke there is fire, such as in the kitchen.

(4) *Upanaya.* The smoke, which does not exist without fire (*i.e.* Vyaptivisistdhum) is in the hill.

(5) *Nigamana.* Therefore the hill is fiery. Bhadra Bahu has mentioned Dasavayava Parathanumana as the following:-

(*i*) *Pratijna.* Eschewing violence is the highest virtue.

(*ii*) *Pratijna Vibhakti.* According to the view of Jain Tirthankars, to eschew violence is highest good.

(*iii*) *Hetu.* Eschewing violence is the greater good, because he, who eschews violence, earns the love of good and to respect him is the religious duty of men.

(*iv*) *Hetu Vibhakti.* None but the eschewers of violence are permitted to live in celestial world.

(*v*) *Vipaksa.* But those are the beloved of gods, who despise the Jain Tirthankars and take recourse to violence. They also deserve to be honoured by religious people. Those who commit violence in Yajna live in heaven.

(*vi*) *Vipaksa Partisedha.* The Jain Tirthankars are not those persons who commit violence. They do earn respect and regard. They are also liked by gods.

(*vii*) *Drstanta.* Arhat and Jain sages do not themselves prepare their meals, lest they should unwittingly commit violence.They take their meals at the homes of the Grhasthas.

(*viii*) *Asamka.* The food, prepared by the Grhasthas, includes that which is prepared for the Jain saints and the Arhatas. The preparation for the food involves violence. The Jain saints and arhats also naturally share the responsibility for this sin of violence. Hence the invalidity of the above-mentioned example.

(ix) *Asamka Pratisedha.* The arhats and Jaina sages do not inform the grahastha of their arrival. They also do not go for begging at a fixed time. So it is not correct to say that the grahasthas prepare food for them. So the arhats and Jain saints have no connection, whatsoever, with the sin of violence involved in the preparation of food by the grahasthas.

(x) *Nigamana.* Therefore eschewing violence is the greatest good.

The Basis for Defect in Inference

There are three chief steps (pada) in the process of inference *viz.,* Paksa, Sadhya and Hetu. Sadhya is to be proved. The basis and the reasons for proving it are known as 'Paksa' and 'Hetu' respectively. The disintegration in the relationship of the three exposes fallacies of inference. The fallacies are as follows:

(1) *Paksabhas.* Where the basis for Sadhya is either distorted or impossible. In other words, though it has a plausible semblance with the paksa, yet as the matter of fact, it is not paksa. This is the fallacy of Paksabhas.

(2) *Hetvabhas.* It is of three kinds:

(*a*) *Asiddha.* This fallacy is found in the assertion which cannot be proved. For example, he is handsome, because he is the son of barren woman. The sentence is asiddha, because barren woman does not give birth to a son.

(*b*) *Viruddha.* That which is contrary to visual perception *e.g.,* Fire is not liquid.

(*c*) *Anaikantika.* When we find mutually contradictory truth, for example, soul is ephemeral because it is knowledge and it is eternal because it is existent (sat). Here the former sentence suffers from Anaikantika, as its opposite sentence is correct.

The two other kinds of Hetvabhas are termed as Drstantabhas and Dusanabhas.

(3) *Agam.* It is the knowledge of a thing through the words of reliable people. A person who knows things in their own form and expresses his views correctly, is reliable and Apta. He is free prejudice. His words befit the object which they are seeking to express. Agam is of two kinds—laukika and *Alaukika.* The words of Janaka etc., are luakia. The words of the Tirthankars are alaukika. The Jainas do not believe in the Vedas. They have faith only in the Tirthankars, who have attained perfection and have realized all knowledge. Just as a lamp illuminates a thing so words also manifest a thing by its inherent power. But it depends upon customs and traditions. Its truth or falsehood is determined by the virtue or defects of the speaker.

Three kinds of False Knowledge

Some Jainas believe in eight kinds of knowledge out of which Mati, Sruta, Avadhi, Manah-Paryaya and Kevela are regarded as true or authentic knowledge. On the other hand, fallacious knowledge (Mithya Jnana) includes *Samasya, Viparayaya* and *Anadhgavya.* The first of these have already been discussed. Samasya is that knowledge which admits doubts, suspicion and misgiving. It has its effect upon Mati and Sruta jnana. Knowledge which is contrary to truth, is doubted as Viparayaya. It is found in Avadhi. False knowledge due to negligence or indifference is known as Anadhgavya. According to the Jainas, perfect knowledge suffers from no loopholes whatsoever. It is singularly free from Samsaya, Vimoha, Vibhrama (Delusion), Deception or Suspicion cannot assail it.

Doctrine of Nayas

The knowledge of a thing in a particular context of relationship is termed as Naya, Mistaking this relative knowledge for perfect knowledge is an error, which is known as Nayabhas. Naya is mainly of two kinds, *viz., Artha Naya* and *Sabda Naya.* The former is concerned with meaning or object, while the latter deals exclusively with words. Artha Naya is further sub-divided into four categories. These are as follows:

(1) *Naigama Naya.* According to Siddhasena, Naigama Naya comes in, when we do not distinguish between the general and the particular attributes of an object, though we are fully aware of them. According to Pujyapada it is connected with that purpose of an action, which is present throughout in that action from beginning to end. For example, a person is carrying fire, water and pots etc. When questioned about his purpose in doing all this, will reply that he is going to prepare food. Here all the different actions are governed by single purpose, *viz.,* the preparation of food.

(2) *Samgraha Naya.* In it general qualities are specially emphasised. Though the general, divorced from the particular, has no separate existence of its own, yet the observation of the general also leads to the knowledge of many things. Out of the general and the particular if either is emphasised at the cost of the other, it leads to an error known as Nayabhas. Samkhya and Advaita Vedanta philosophers have neglected the particular.

On the other hand, the Buddhists do not recognize the general. The Nyaya Vaisesika philosophers recognize both yet they regard the difference between them as absolute. The Jains, on the contrary, regard this distinction as relative. Samgraha Naya has been subdivided into two categories—Para-samgraha is the highest general outlook, for which all the objects are part of one existence object (sad vastu). Aparasamgraha Naya dilates upon the general traits of different kinds.

(3) *Vyavahara Naya.* It is the outlook of common people, based upon practical knowledge. In its objects are considered in their concrete forms and their particular traits are emphasized. When it pays exclusive attention to peculiar traits and takes them as the whole truth, it tends to overlook the general traits and leads to Nayabhasa. Materialism (*jaravada*) and Realistic pluralism (*Yatharthavadi Bahuvada*) are the pertinent instances.

(4) *Rju Sutra Naya.* It shuts eyes completely to the existence of the thing in the past or in the future, and holds that a thing is a mere conglomeration of characteristics which may be said to produce effects at any given moment. Thus, it is narrower in its scope than even Vyavahara Naya. This Naya is very useful in particular circumstances. But taking it as absolute truth leads to Nayabhas.

The addition to these four Artha Nayas there are three Sabda Nayas:-

(1) *Sabda Naya.* According to it, every word has a special meaning which must be necessarily kept in view. The word denotes some thing, quality, relation or action. In this connection it should be remembered that a word may have more than one meaning or the same meaning may be conveyed by more than one word. Moreover a word and its meaning have relative relationship. If we do not keep it in view, we are exposed to Nayabhasa.

(2) *Samabhirudh Naya.* It implies the splitting of words according to their roots. For example, the literal meaning of the word Pankaja is 'born out of mud' (Panka), but this word is used exclusively for lotus.

(3) *Evambhut Naya.* It is narrower than even Samabhirudh Naya. According to it a particular object can be referred to by a particular name, only when the meaning of the particular root, from which that particular word is derived, fully applies to it. Thus the cow can be termed as Gavayah, only when it is moving. Otherwise the cow should be refer to by some other appropriate word.

Naya Nischaya

Of all the above-mentioned Nayas, everyone is narrower than its antecedent. Thus Evambhut is the narrowest and Naigam is the widest. Every Naya is one of those many viewpoints from which is a thing can be viewed. Regarding any of those viewpoints as absolute is fallacious and leads to *Nayabhasa Drati.* According to the Jaina Nyaya, Vaisesika, Advaitavedanta and Bauddha philosophers regard the first four Nayas respectively as the ultimate and absolute truth. For the Jains a perfect vision implies a synthesis of all these different Nayas. This perfect vision is termed by them as Naya Nischaya. It is also of two kinds, *viz., Suddha Nischaya* and *Asuddha Nischaya.* In Suddha Nischaya we know the real object (Sadvastu) striped of upadhi. In Asuddha Nischaya, we know the Sopadhi stages of an object.

Dravyarthika and Paryayarthika Naya

The Jainas have divided Naya into two separate categories *viz.,* Dravyarthika and Paryayarthika Naya. The former considers an object in the light of its Dravya or substance, while the latter keeps in view the Paryaya and Upadhi of the object concerned.

Syadvada

Syadvada or Saptabhangi Naya is the most important part of Jaina logic. Syadvada is neither skepticism, nor agnosticism. In fact, Syadvada is the theory of the relativity of knowledge. Every object exists in relation of its form, substance, scope and time of any other object. Therefore, the knowledge of every object is not absolute but relative.

Anekantavada

According to the Jainas, sat is neither eternal nor ephermeral. It cannot be regarded as both eternal and ephemeral in different forms. Sat is always changeable. But it never loses its own self. So every object has more than one attribute (Dharma).

The *Kevali* can have indirect knowledge of all these different attributes of an object. But an ordinary mortal can see object only from one standpoint at a time. So when we consider an object we must keep in view its different attributes. Theory of regarding reality as all-sided, eternal and ephemeral, animate and inanimate etc., is termed as *Anekantavada.* It is also known as *Parinamanityatvavada.* Syadvada is based on this theory.

According to the Jainas, an object can be viewed in three ways. The knowledge, which views the part as the whole, is known as *Durniti.* If knowledge is regarded as it is, without judging it to be either partial or absolute, then it is termed as Naya. When the knowledge is accompanied by the consciousness that it is limited, relative and sopadhi and that it can be interpreted in different ways according to different standpoints, it is termed as Premana or Syad sat.

To denote Pramana the epithet *Syad* must precede Naya. Syad is supposed to be the signal of truth. It is relative and it has gradual knowledge. Syad eliminates the contradiction between divergent standpoints. Rejecting Syadvada tantamounts to the adoption of *antavada* which goes counter to all experiences.

According to the Jainas, pramana cannot be *nirupadhi* and *aikantika.* Affirmation and negation both are to be found in every *paramarsa.* From the standpoint of Dravya, the object is sat, eternal, universal and one, while from the standpoint of Paryaya, it is asat, particular ephemeral and many. The Jainas have illustrated Syadvada by the anecdote of an elephant and six blind persons. These

blind persons wanted to have an idea of the shape of an elephant, Touching the different parts of the body of the elephant with their hands, they mistook the particular part for the elephant. Thus different persons touched different parts—ears, trunk, forehead, belly etc., and they formed their own conception about the shape of the elephant accordingly. One of them compared it to a fan, another to a pillar. For another blind person, it resembled a wall and so on. For every one of them, his own knowledge was absolute and correct, while that of others was wrong and contrary to facts. According to the above-mentioned illustration all philosophical schools embody one-sided truths. Similarly, all the philosophers harp on their own theories and criticize the theories of others. A person, who has eyes to see, knows that all the blind persons are equally wrong in their conceptions. From its own standpoint, every philosophy is correct. But if it pretends to be the sole embodiment of absolute truth and dubs other philosophers as false and fallacious, then it is thoroughly mistaken. The modern objective realists have pointed it out to be the fallacy of exclusive particularity.

The Importance of the Word Syad

The Jainas insist that the word syad should necessarily be used before every Naya. It denotes that the truth of that statement is confirmed to that particular context and it may not bold good in other contexts. So, according to them, the use of the word syad is imperative for rendering judgment (Paramarsa) flawless and correct.

Kinds of Judgment

The Jainas have divided the judgment into seven categories from different standpoints. The judgment, in which an object is related to its own attributes or symptoms, is called *Astivachaka Paramarsa*. On the other hand, the judgment in which the absence of relationship is pointed between an object and the attribute and symptoms of other objects, is known as *Nastivachaka Paramarsa*. The following are the seven categories of Paramarsa.

(1) *Syad Nasti.* The first judgment is that from its own standpoint, the object can exist, *e.g.*, the jar exists as made of clay, in my room, at the present moment, a such of shape and size.

(2) *Syad Nasti.* From the point of view of the material place, time and nature of another thing a thing is not, *i.e.*, it is nothing *e.g.*, the jar does not exist as made of metal at a different place or time or of a different shape and size.

(3) *Syad Astinasti.* From the point of view of the same quatenary, relating to itself and another thing, it may be said that a thing is and is not. In a certain sense the jar exists and in a certain sense it does not. We say here what a thing is as well as what it is not.

(4) *Syad Avaktavyam.* While in the above-mentioned three we make

statements that a thing is in its own self and is not, as another successively, it becomes impossible to make these statements at once. In this sense a thing is unpredictable. Though presence of its own nature and the absence of other nature are both together in the jar, still we cannot express them. The form of the jar sometimes may also be such that it can be described neither red nor black.

From the philosophical point of view, this standpoint is important in many ways:

(*a*) According to it, gradual description of an object from different standpoints is possible. A thing cannot be described by simultaneously contradictory natures. So they are termed as Avaktavyam.

(*b*) All the queries cannot be answered in Yes or No. There are many questions which cannot be answered.

(*c*) Contradiction is defect. Contradictory natures cannot be attributed to a thing simultaneously.

(5) *Syad Asti Avaktavyam.* The remaining three Nayas are formed by adding the fourth Naya to the first three respectively. The fifth Naya is attained by the combination of the first and the fourth Nayas. Thus from the fifth standpoint a thing is and is unpredictable also at the same time. The jar can be described red from a particular view. but if the view is not specifically mentioned it becomes impossible to describe its colour. So from a broad standpoint, the jar is red as well as indescribable.

(6) *Syad Nasti Avaktavyam.* By combining the second and the fourth Nayas respectively, we come across the six Naya. According to it a thing is not and is also unpredictable. So we can say that the jar is not red and also that it is avaktavyam.

(7) *Syad Asti Nasti Avaktavyam.* Similarly, the combination of the third and the fourth Nayas leads to the seventh Naya. According to it, from one standpoint the jar is red, while by another standpoint it is not red. But when the standpoint is not clear the jar is avaktavyam. According to this judgment the object is, it is not and it is also avaktavyam.

A thing may have many natures. But there can be only seven paramarasas about the different natures. The above-mentioned paramarsas can be imagined in relation to substance, space, time or existence. The Jain philosophy is realistic (Vastuvadin) and relativist (Sapeksavadin). According to the Jainas, paramarsa is not only a mental concept, but also a means of knowing the eternal things. A concept, to be true, must necessarily manifest the natures of the external things. Knowledge is relative, even then it depends not on mind, but on the nature of things.

Criticism of Syadvada

Other philosophical thinkers have bitterly criticied the Jaina Syadvada. The reasons for criticism can be summarized as follows:

(1) The Bauddhas and the Vedantins have regarded it as nothing more than a negative theory. They take syad in the sense of probability and they have based their criticism on it. The same thing cannot be present and past in the same sense. Philosophers like Dharmakirti, Santa Raksit and Samkaracharya treat it as the ravings of mad men. For Ramanuja it is as impossible to roll into one thing contradictory qualities of existence and non-existence as it is to bracket light and darkness together. But the clarification given above exposes the ignorance of the Buddhist and Vedantic philosophers about Syadvada. According to Anekantavadins everything has more than one quality. Though one, sat and eternal from the standpoint of dravya, it is many, asat and ephemeral from the standpoint of paryaya. A thing is sat from the viewpoint of its own substance, form, time and space. Thus it admits of no contradiction. A thing is regarded existent, non- existent, existent-non existent (Sadasad) and inexpessible not from one standpoint but from different standpoints. Oblivious of this vital and fundamental fact and afraid of imaginary contradictions, foolish people regard the relative as the absolute and thus are led astray from truth.

(2) The second objection, raised by Samkaracharya, nevertheless, points out the real defect of syadava. If everything, argues Samskara, is merely probable, then syadvada cannot be an exception. In fact, the theory of *Anekantika* also hinges on *Ekantika*. The relative is based on the absolute. But for one absolute the seven Nayas of Syadvada are disconnected and cannot be synthesized. Of course, the Jainas believe both in Ekantika and in Anekantika. But they do not seek to effect any synthesis between the two. While propounding Syadvada, they forget it and regard their own theory as the sole gospel of truth. The Jainas criticize satkaryavada by asatkaryavada and *vice versa*. They differentiate between Sakaladesa and Vikaladesa. The latter term is applied to scattered groups of particular truths, the former refers to the absolute truths. In the words of Yasovijaya the Jaina outlook is the best as all the Nayas are brought together simultaneously in it.

But conglomeration does not mean cohesion. In the mere absence of an absolute element, the diverse relative elements cannot be united by any sense whatsoever. Yasovijaya further asserts that Anekantavada is characterized by impartiality because it metes out the same treatment to all the different Nayas. Just as a father does not and should not discriminate among his sons, so Anekantavada also does not differentiate among the numerous Nayas. But this equality tends to overlook the diversity. According to Hem Chandra, all the philosophical schools, except the Jaina, are relative, based and revel in criticizing one another. Only the Jaina Darsana provides a welcome relief, as it is free from bias and treats the different Nayas alike.

But as the absolute element is missing, the equals are reduced to mere conglomeration. Really speaking, Anekantavada not only possesses partial truth, but also suffers from partial untruth. If all the theories are true only from a particular standpoint, how can the Jaina philosophy be an exception to this rule? It necessarily follows that the Jaina philosophical school must also contain not absolute, but only partial truth. The Jainas refute the theory of *Anirvachaniya.* But, as a matter of fact, the Avaktavya of the fourth Naya of Syadvada is but another name for Anirvachaniya. The Jainas themselves support absolution many a time. But they very conveniently forget it, when in all earnestness and with great fervour, they propound Syadvada.

(3) Of the seven Nayas of Syadvada, the last three appear to be mere repetitions of the first four Nayas. According to Kumarila Bhatta, if divided that way, the Nayas can have hundred categories instead of seven.

(4) The Jaina philosophy does not seek to transcend relativism and pluralism and so it does not recognize absolution and monism. It does not distinguish among different relative judgments.

(5) By taking absolute only as a conglomeration of parts, the Jainas have blurred the conception of their Keval Jnana also. They have thus made it ambiguous and indistinct. Kevala Jnana is other-wordly, absolute and immediate. But even then the Jainas refuse to differentiate between temporal (Laukika) and other-wordly (Paramarthika) knowledge. In fact, kevala jnana and syadvada have become contradictory.

It is worth noting that some Jaina philosophers like Samantabhadra, Hem Chandra and Siddasena etc., have drawn a distinction between temporal and other-wordly knowledge and thus have brought themselves near Vedanta. In fact, without absolutism, the relativism of the Jainas is incomplete.

EPISTEMOLOGICAL SECTS OF BUDDHISM

Though Buddha was himself absolutely rational and tried to prove everything by reasoning, yet he kept silent regarding some philosophical questions and refused to discuss some other problems. It is on these issues and problems that the later Buddhist philosophers very much differed from one another and presented widely different opinions. One finds the seeds of positivism, phenomenalism and empircism only in the philosophy of Buddha. His views can be called positivist, because according to them one must try for the progress of this life in this very world. It can be called phenomenalism since according to Buddha we can have definite knowledge of only those objects which are subject to empirical experience. Thus some have called Buddhist

philosophy empiricism, because according to it experience is the only proof of knowledge. Regarding the ultimate reality some philosophers interpreted Buddha's approach as agnostic while others explained it as mystic and even transcendentalist. Those who interpreted Buddhist philosophy empirically called him agnostic, because according to empirical principle the knowlege of imperceptible things is impossible. Buddha sometimes referred to such knowledge which cannot be known by rational argumentation due to being worldly. Buddha has accepted prajna as the ultimate knowledge. Prajna is beyond the senses. Hence some philosophers interpreted Buddha's philosophy as transcendentalism. Buddha has referred to such knowledge which cannot be proved by experience or logic, which is not subject to worldly thoughts, nor can be described by words. On this basis some philosophers have interpreted Buddha'a philosophy as mystic.

In this way, discussing the various philosophical problems differently the Buddhist philosophers established more than 30 schools. Of these the two most important religious sects. were *Hinayana* and *Mahayana*. The Mahayana sect was however, divided into two classes—*Sunyavad* or *Madhyamik* and *Vijnanavad* or *Yogachara*. The Hinayana sect was also divided into two classes: *Vaibhasika* and *Sautrantika*. These two classes differ in the question of the existence of external things, but both Sautrantika and Vaibhasika accept the physical and mental objects as true. Hence they are called as Sarvastivadin or those believing in the existence of everything. These two classes, however, differ on the question of the source of knowledge. According to Sautrantika the external objects are not known through perception. According to Vaibhasika, on the other hand, the knowledge of the external objects can also be gained through perception.

Sarvastivadin Sects

As has already been pointed out, the Sarvastivadins believe in the existence of everything. According to them both Chitta and external objects have existence and both have many elements. These elements were called Dharma. The Dharmas are of 75 types. The substratum of Dharmas was known as *Sanghat*. It is hence that Stacherbatsky has called Savastivad as 'Sabghatwad'. The material sanghata of chitta are of all types. The chitta is also a sanghat. The sanghat of chitta are of 46 types. Only three dharmas are not subject to sanghat. These are *Akas, Apratisankhyanirodh* and *Pratisankhyanirodh*. Atom is the unit of the matter. Atom is of four types: earth, water, fire and air. The five sense-organs are made of five types of special atom. The atoms are beyond the senses, only their combinations can be perceived.

Vaibhasika Epistemology

The Vaibhasikas accept both Chitta and the matter. Both these are constituted of the dharmas. There is no eternal soul. Akasa and Nirvana are eternal. There are four dharmas, *i.e.*, earth, water, air, and fire. The earth is hard, the water is cool, the fire is hot and the air is mobile. The eternal things are real. They are the compounds (sanghat) of atoms. The atoms have no form, sound, taste and colour. They are indivisible and cannot enter into one another. They perceptible things are the conglomerations of imperceptible atoms. Here, a distinction has been drawn between *Sanghat Paramanu* and *Dravya Paramanu*. The former is the subtle form of atom. The latter is without colour and undivisible. It is of eight types: earth, water, fire, air, smell, taste, colour, touch and karma dhatu.

The Vaibhasika philosophers have criticized the Sautrantika view regarding perception. According to Vaibhasika philosophers the inferenence of thing external to knowledge is self-contradictory. If all the external objects are inferred by their knowledge, then nothing can be known by perception. In the absence of perception there can be no relation of concomitance between the major and the minor premise without which no reference is possible. This is opposed to actual experience. In fact, things are of two types: Grahana and Adhyawasaya.

Similarly, experience is also of two types *i.e.*, Gharhana and Adhyawasaya. The formless experience by the sense organs in the first stage of knowledge is known as Grahana. This is attributeless knowledge. It can be compared with the sensation in the language of psychology. When this very knowledge assumes form and appears as attributed, it is called Adhyawasaya, which can be compared with the perception in the psychological parlance. The Vaibhasika accept the presence of the external things and conceive them as subject to perception.

The sense organs are material. They know the objects of their knowledge without any contact with them. In such knowledge no external contact of sense organs with the object is perceived. These sense organs include the eyes, ears and mind. Other sense organs must come in contact with the things to know them. Hence due to defect in these senses there is also difference in the knowledge attained through them. By coming in contact with extended world, a type of samskara occurs in the sense organs (Indriyas). By these Samskaras the chitta is enlightended and there is the manifestation of Chaitanya in it. After it there is the arousal of different types of knowledge in the Chitta. According to Vaibhasika that is pramana by which direct knowledge is possible. The paramanas are of two types: Pratyaksa (Perceptual) and anumana (Inferential). Both these paramanas are known as samyag jnana (right knowledge) and it is by these that all the purusarthas are attained.

Pratyakas is the knowledge devoid of imagination and error. This knowledge is of four types:

(1) *Indriya Jnana.* This is the knowledge attained through senses.

(2) *Mano-Vijnana.* In this knowledge there is the sensual knowledge in the form of *samanantra pratyaya* after the knowledge through senses. This samanantara pratyaya is a mental modification in the absence of which there is no knowledge even after continued seeing. Thus Mano-Vijnana is born of both the object and the consciousness.

(3) *Atma-Samvedana.* Atma-Samvedana is the manifestion of Chitta and its Dharmas are like pleasure and pain in their real form. This is attributeless, without error and of the nature of self-realisation.

(4) *Yogic Jnana.* Yogic Jnana is the ultimate knowledge of the things perceptible through various pramanas. The object of pratyaksa is *swalksana.* Swalaksana is that object in which there is difference in the form of knowledge by the presence and absence of its contact. It is by it that a thing has the capacity to do anything. Hence it is said to be paramartha satya.

Inference is of two types. Swartha (for the self) and Paramartha (for the others). In the former the linga is inferential, *e.g.,* in the inference there is fire on the hill, the hill is linga and the fire is inferential. In it the linga remains in self side (*svapaksa*), just as in kitchen. The linga does not remain in opposite side (*vipaksa*), *e.g.,* a pool of water, etc. In the words of Dharma Keerti Swarthanumana or inference for oneself is the knowledge which is born of *Anumeya Niroop Linga.* This is knowledge (jnana) while Parathanuman or the inference for others is merely description (Kathan). According to Dharma Keerti the description of Tri-Rooplinga is known as Parathanumana. These three forms of the linga are as follows:

(1) *Anupalabdhi.* The non-attainment of anything is known as anupalabdhi *e.g.,* if a pitcher is not available at the spot where it is usually found in spite of the presence of the sense of its existence. In this example, the inference is based on the Hetu Anupalabdhi.

(2) *Swabhava.* According to Dharma Keerti, Swabhava Hetu is that which is found in *Swa-Sitta-Matra-Bhavi Sadhya,* Swa-Sitta-Matra-Bhavi Sadhya is the object which is established only by its own Hetu and does not require another Hetu, *e.g.,* this is an animal because this is a cow. Here it is an animal because of being a cow.

(3) *Karya.* Karya is the inference of the existence of any thing by seeing its effect *e.g.,* here is fire because here is smoke, in this sentence the fire is inferred by the presence of its effect in smoke.

In the above-mentioned three Hetus, the second and the third tell the existence of the object while the first tells its non-existence. The Parathanumana has been further divided into two forms: *Sadharmyavat* and *Vaidharmyavat.* In

these two there is no difference of meaning, but only a difference of application.

Sautrantika

According to Sautrantika school there are four causes of knowledge:

(1) *Alamban.* Alamban is the cause of external objects like jug etc., because the form of the knowledge is born due to it.

(2) *Samanantara.* This is so called because it is only after the previous mental stage that the following stage attains consciousness.

(3) *Adhipati.* The senses have been called as the Adhipati Pratyaya of the knowledge. It is the normative cause. Without the senses there can be no external knowledge even after the presence of the first two causes. The knowledge of the form, touch, etc., of the external objects depends on the existence of senses.

(4) *Sahkari Pratyaya.* These are the subsidiary conditions necessary for knowledge, *e.g.,* light, requisite, distance, form, etc., without which knowledge becomes almost impossible.

The knowledge of the external objects becomes possible due to the above-mentioned four causes or conditions. The Sautrantika philosophers do not admit that the external objects have no existence and all knowledge is in the consciousness. Nor do they believe like the Vaibhasika philosophers that we know anything by direct perception. As opposed to Vijnanavadins they maintain that since the object and the knowledge were contemporary, they cannot be identical. In the perception of the jug there is a clear experience of the existence of the jug outside and the presence of its knowledge in us. Had there been no distinction between the jug and myself, I should say that I am the jug. Hence the object is different from knowledge. Again, in the absence of the external objects there can be no distinction between the knowledge of the jug and the knowledge of the cloth, because both are mere knowledge. But all admit the distinction between the jug and the cloth and hence such a distinction must exist. Thus the object is external to knowledge. But on the other hand, as opposed to Vaibhasika, the Sautrantikas maintain that we have to direct perception of the external objects but only the knowledge of their appearance. It is by the distinction in these that we infer the distinction of the external objects. It is these appearances which are the basis of the knowledge. Hence they are in the mind itself, though the things which they represent as external objects are not known by their perception, but by the inference based upon the mental modifications aroused by them. This view is known as Bahyanumeyavad. It is representationalism or indirect realism.

Nyaya Epistemology

In Nyaya philosophy knowledge is spoken of as the manifestation of objects. Knowledge lights its objects as does a lamp. Knowledge has two distinctions—valid (prama) and invalid (aprama). According to Nyaya, valid knowledge is definite knowledge or real knowledge and it consists in knowing the object as it is for example to know the snake as snake and the bowl as the bowl. Valid knowledge has four distinctive sources, *viz.,* perception, inference, comparison and testimony. Knowledge arising from sources other than these is called invalid or aprama.

Kinds of Prama Knowledge

(1) *Perception.* According to Gautama perception is uncontradicted knowledge which arises out of the proximity of object and sense organ. It is distinct and is unrelated to any name. According to this view, perception is that form of knowledge which results from the contact or nearness between the object and the sense organ and which is apparent and real knowledge. For example, when any object is so near my eye that I have no doubts whatever as to its being real, then it is perceptual knowledge. If a distinct object appears to me to be human being and I have some doubts about this knowledge, then in spite of the actual contact between the sense organ and the object, knowledge is not perceptual. In the same way, knowledge or perception of the rope as the snake is not perceptual knowledge even though it is attended by any doubt. Hence, illusory knowledge cannot be considered to be perceptual. The Nyaya philosophers have recognized six kinds of proximity—*sanyog, samyak samavaya, sanyukti samaveta samavaya, samaveta samavaya* and *vishesva bhava.*

This analysis of perception does not take into account the extraordinary and intuitive perception because there can be no knowledge of them without contact with senses. Knowledge of pleasure and pain, etc., occurs without ostensible contact with the sense organs. In this way, the general characteristic of perception is not contact with the senses but rather immediate cognition. Perceptual knowledge of an object occurs only when there is cognition of it, meaning thereby that in perception, knowledge occurs without any past experience or inference. In this way, some Nyaya philosophers have given the name perception (Pratiti) to cognition implying therein that perception is such knowledge which is not the result of any other knowledge.

Distinctions of Perception-Ordinary and Extraordinary

Perception has been analyzed in various ways. From one angle perception has two distinctions—ordinary (*Laukika*) and extraordinary (*Alaukika*). In ordinary perception knowledge result from the contact of the sense organs with the object. Extraordinary perception provides immediate knowledge even with the senses. Ordinary perception also admits of two distinctions—external (*bahya*) and internal (*manas*). External perception have five distinct types concerning with the five senses—visual, tactual, auditory, gustatory and olfactory. In internal perception, the actual contact between the object and the mind produces knowledge of the pleasure, pain, hatred, morality, immorality etc. In this way the two kinds of perception, internal and external, admit of six distinctions. From another viewpoint, ordinary perception has three distinctions—determinate (*Savikalpa*), indeterminate (*Nirvikalpa*) and recognition (*Pratyabhijna*). On the other hand, extraordinary perception also has three distinctions—perception of classes (*samanya laksana*), complication (*jnana laksana*) and intuitive (*yogaja*).

Distinctions of Ordinary Perception

(1) *Indeterminate Perception.* Gautama, in his sutras, accepts this distinctions of perception. When the external organ comes into contact with the object, first of all a particular kind of knowledge known as *"sanumukh"* or *svyakrt* in Nyaya philosophy, arises in the self consisting merely of an awareness of the existence of the object without any knowledge of its name, qualities, etc. It is called indeterminate (nirvikalpa) perception because it lacks any determining feature such as quality. It is the first undeveloped form of perception. Its existence is proved not by perception but by inference. According to the Nyaya philosophers, there should be indeterminate knowledge preceding determinate knowledge. These two states of perception are inferred because no relation can be established between the object and the quality without differentiating and distinguishing the two.

(2) *Determinate perception.* Indeterminate perception can not have practical utility. In determinate perception there is no doubt as to whether it is an animal or a human being or anything else. According to the Nyaya view, a moment before it arises, the knowledge of an object is devoid of character such as name, class etc., but following this, the next moment there is awareness in the same knowledge, of such character of the object as name, class, shape, quality, etc., and the one indeterminate but same knowledge is manifested in practice in the form of sentence presenting knowledge. This is determinate (savikalpa) knowledge. In this way, determinate perception gives knowledge of the fact that "this is a man", "he is black", "he is still" etc.

It is the developed form of perception and it is on the basis of it that the practices of the world continue to function.

(3) *Recognition.* In this arises the feeling that the object now being perceived has been seen at some earlier juncture. To take an example, if upon now meeting the person to whom you were introduced a year ago you feel that

he is that same individual, this knowledge will be called recognition. In this there is always the element of immediate experience.

Modes of Extraordinary Perception

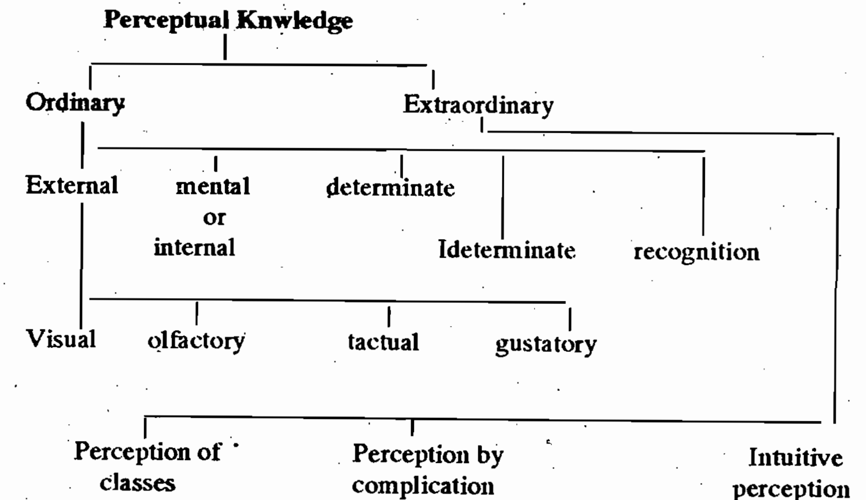
(1) *Perception of class* (*samanya laksana*). That which is perceived by a common quality or attribute is different from ordinary perception and it, therefore, is called perception of classes. When we say that all men are mortal, the observation is based upon the knowledge of the mortality of all men and this knowledge arises from the perception of classes. When, upon perceiving someone, we say that he is a man, we perceive manhood in him, or, in other words, according to the Nyaya philosophers, knowledge of man arises from the perception of this common quality of "manhood"which he shares with all men. It is on the basis of this same perceptual experience that we say that man is mortal because mortality is an attribute of manhood.

(2) *Perception by "Complication"* (*jnana laksana*). This includes perception such as: the ice looks cold, the stone appears solid and the grass soft. Here coldness, solidity and softness are subjects of actual perception: then how can they be visually perceived. It is explained by the Nyaya philosophers thus. We have, on many previous occasions, perceived sandal wood. By smelling it at the same time as perceiving it visually a relation between its colour and its smell is established in mind. It is for the reason for the sight of sandalwood causes perception of its smell as well. In this example the present experience of smell is based upon a recollection of the previous smell. It is called perception by complication because it is based upon past experience. It is extraordinary perception because generally one sense organ does not perceive sensations of a different nature, which usually stimulate some other sense organ.

(3) *Intuitive Perception*. It is the intuitive perception of all objects, and is peculiar to yogis who possess supernatural power. This experience can be had only by those who have achieved supernatural power after meditation and yogic practice. This power makes it possible for them to have a perceptual knowledge of all objects, past and future, complex and minute, near and far. Intuitive perception is also recognized by other Indian philosophers. The distinctions of perception are clearly illustrated in the following chart.

Inference

According to Nyaya philosophy, the second source of valid knowledge is inference. Inference is the means to "anuma" knowledge. It is that knowledge preceding which there is some other knowledge. It is past or indirect (paroksa) and takes place through the medium of some mark which is called the "hetu" and bears the relation of invariable concomitance with the observed feature. Inference literally means that knowledge which follows some other knowledge.



The basis of inference is the relation of invariable concomitance. The invariable relation between the hetu and the 'sadhya' is called 'vyapti'. The knowledge of the qualities of the 'paksa' through the hetu is called 'paramarsa'. Hence inference or 'anumana' is said to be knowledge gained through paramarsa, or in other words, the knowledge of the presence of the sadhya in the paksa through the linga, which is in the quality of paksa and is invariably related by vyapti. For example, there is fire on the hill because there is smoke in the hill and where there is smoke there is fire. Hence there is the relation of vyapit or invariable concomitance between smoke and fire. For this reason the presence of fire on the hill is inferred from the presence of smoke on the hill because of vyapti, fire is invariably present where there is smoke.

Constituents of Inference

In an inference there are three terms and at least three sentences. These three constituents of inference are respectively called paksa, hetu and linga. These are similar to the three propositions, Monor, Major, and Middle, of the Syllogism of Western logic. Paksa is that part of the inference about which there is inference. Sadhya denotes that which is proved of the paksa, Hetu establishes that there is relation between the sadhya and the paksa. For this reason hetu is also known as the means. Toillus trate by means of example, in the above inference of fire on the hill, smoke is the means of inference. It is the linga or hetu or sign, the observation of which leads to the inference of the fire. This inference is based upon the invariable relation between fire and smoke. In this way the inference of fire from smoke has three parts: (*i*) There is smoke on the hill. (*ii*) There is vyapti or invariable concomitance between smoke and fire (of which we are already

aware): (*iii*) There is fire on the hill. Here the hill is the paksa because it is in relation to it that the inference is being made, fire is the sadhya because it is fire which is being proved of the paksa (hill), and smoke is the linga. In this way, from the standpoint of thought process first of all in this inference is knowledge of paksa and sadhya and finally the decision about the relation of the sadhya with the paksa. But this same inference will be stated in the following manner:

There is fire on the hillside,

Because there is smoke on the hill side,

Where there is smoke there is fire as in the stove.

Comparison with the Western Syllogism

In this, the first step is to establish a relation between the minor paksa and the major sadhya, the second is to describe the middle hetu and the final step is to give example to show the invariable relation of the sadhya with the hetu. This order of inference in Indian logic differs from the Western syllogism only in respect of the order of proposition, which are the same in both cases. All the three propositions of the foregoing example are similar to the Conclusion, Minor Premise and the Major Premise of the syllogism respectively. In the syllogism the order is the following: Major Premises, Minor Premise and the Conclusion. In this way, the order of the syllogism is the opposite of the order of the anumana. In the syllogism, the major premise is states first but in anumana it is stated last. All the three prepositions of anumana are categorical and can be either affirmative or negative.

Inference for self and other

Inference has been divided into two kinds according to the purpose for which it is meant (1) *Svarth* or for self, and (2) *Parartha* or for others. In the former distinction, the inference is intended for oneself while in the latter it is for conveying knowledge to others. In the former there is no necessity of presenting the statements in an orderly fashion but when it is a case of making another person understand it is necessary that the correct order of the prepositions be adhered to. According to the Nyaya philosophers, inference for other consists of five constituents. An example of the five constituents of such inference is as follows:

(1) *Pratijna*. There is fire on this hill.

(2) *Hetu*. Because (on this hill) there is smoke.

(3) *Drstanta*. Where there is smoke there is fire, as in the stove.

(4) *Upanaya*. There is smoke on this hill.

(5) *Nigamana*. Hence, there is fire on this hill.

Hetu shows the reason for the pratijna. Drstanta is a complete comprehensive preposition which, along with an example, shows the invariable relation between sadhya and hetu. Upanaya shows that drstanta proposition is applied to this particular instance. Nigamana is that which results from its preceding sentences. In this inference the linga is observed thrice. The first time smoke is observed in the stove, second time in the hill and a third time when it is seen in relation to fire. This inference which has five constituents has been called 'paramanyaya' by Gautama because it includes four pramanas. In Gautama's ancient logic inference has been divided into three kinds on the basis of the distinctions of vyapti into its kinds—*purvavat, sesavat* and *samanyatodrsta*. Of these the first two are based upon the causal relationship while the last is not on this basis.

(1) *Purvavat*. 'Purva' means first or preceding of the cause while 'vat' means like. In this way purvavat inference is that which is like the previous, or in other words, one in which the effect is inferred from the cause. In this manner, in purvavat inference, the future effect is anticipated on the basis of the present cause. It is purvavat inference on perceiving the clouds in the sky when it is said that is will rain. In purvavat inference there is a cause-effect relationship between the sadhana and sadhya.

(2) *Sesavat*. 'Sesa' means effect. In this way, inference of the cause from its effect is sesavat inference. Contrary to puruvavat inference, here the causal relationship is between sadhya and sadhana in the vyapti. In this, the previous or past cause is inferred from the present effect. To infer that it must have rained somewhere by observing an increase in the water in the river or its speed is sesavat inference, when, on examining one part of the whole it is deduced that the remaining must also possess the same qualities. Thus it is sesavat inference when from testing a beaker full of sea water it is inferred that the water in the rest of the sea must also be saline. Commentators upon the classics have interpreted sesavat inference in a different way also. When the possible are nullified and there is no possible material form left, then what remains is called 'sesa'. Any inference through the medium of this 'sesa' is called inference. For example being a characteristic quality, sound is not in time, space or mind. It cannot be the special quality of earth, water, fire, air or soul because it is heard by the ears. That which is left is the sky. There is no ninth form of matter or 'padartha' Hence according to sesavat inference it is proved that sound is the quality of sky.

(3) *Samanyatodrsta*. That inference which provides knowledge of any imperceptible or unperceived object is called samanyatodrsta, such as the inference of motion in the sun by observing it in the East in the morning and in the West in the evening. This inference is not based upon the relation of causality

but it is based on the fact that there is motion in the sun. It is inferred from the change of position because when other objects change their position, motion is always apparent. Hence samanyatodrsta resembles comparison to some extent.

Inference has been further divided into three by the neo-Nyaya school, on the basis of the method of establishing vyapti or the relation of invariable concomitance—*Kevalanvayi, Kevalavyatireki* and *Anvaya vyatireki.*

(1) *Kevalanvayi.* This applies to the case where the means and the object are always found going together, meaning thereby that case in which the vyapti is established by an agreement in presence between the middle and the major term, and in which there is no exception. For example:

all knowable objects are nameable:

the pot is a knowable object:

Therefore the pot is nameable:

or that which can be known must also have a name. The pot can be known hence it must also have a name.

In the first sentence of this inference there is the relation of vyapti between the subject and the object.

(2) *Kevala-vyatireki.* Where the inference proceeds not from the agreement in presence of the middle and major tends but from the vyapti between the absence of the major term and the absence of the middle term, it is called kevala-vyatireki inference. An example of this type of inference would be—

That which is not different from other elements.

The earth has smell.

Therefore the earth is different from other elements.

In this inference the first sentence establishes a relation between the absence of the major term and the middle term and the relation established is one of the invariable concomitance. It is not possible to discover the characteristic 'smell' in any place other than earth. For this reason it is not possible to establish a relation of agreement is presence between the major and the middle term. In this way, here inference has been made on the basis of absence through the medium of invariable concomitance.

(5) *Anvaya Vyatireki.* When the relation between the major and the middle term is based on both agreement is presence and absence, the inference is anvaya vyatireki. The following is an example of it:—

Where there is smoke there is fire;

There is smoke on the hill;

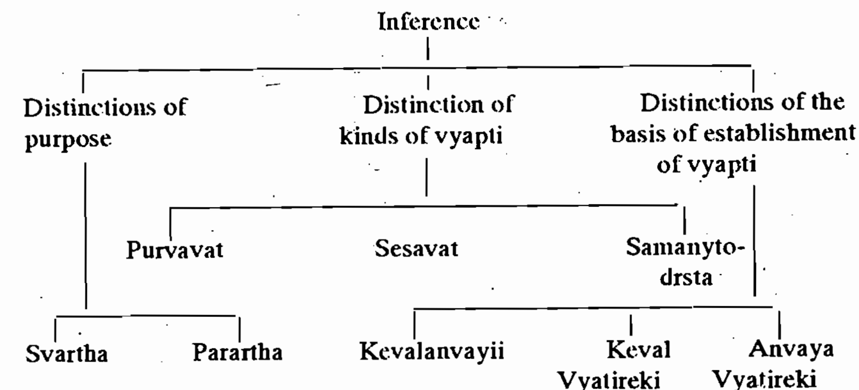
Hence there is fire on the hill;

Where there is no fire there is no smoke;

There is smoke on the hill;

Hence there is fire on the hill;

(4) *Comparison.* According to Nyaya philosophy, comparison is the name given to the knowledge of the relation between a name and the thing so named. It supplies knowledge of the relation between a name and of the object which is given that name. It is based on the knowledge of some common property of similarity between two major objects. Take it for granted that you have never seen wild cow. A person dwelling in the forest informs you that it is not unlike an ordinary cow and possesses much the same shape. If, then you come across



some animal which resembles a cow and conclude that, this is the animal known as wild cow, then this knowledge is the result of comparison. Here, there is a relation between the name and the object of that name, or in other words, the animal known as the wild cow is similar to a cow. In this activity of comparison when we see the similarity between the cow and the wild cow, and recollect that the wild cow resembles a cow, only then do we know that its name is wild cow.

(5) *Testimony.* According to Nyaya philosophy, testimony is a reliable statement. A sentence is a group of words, and word is an entity which has the power to express some meaning. According to the ancient Nyaya system, this power of meaning is due to God. While according to the later Nyaya philosophers it is endowed by tradition. The quality of being evidence or source of valid knowledge, is possessed, not by all words, but only by the words of seers. If some individual has knowledge of the truth and presents this knowledge for the good of humanity, then his word shall be accepted as true. Knowledge

comes about with the comprehension of the meaning and not only of the word. Hence, the knowledge of the meaning of the statements of seers is testimony.

Drstartha and Adrstartha Words

Words have been sub-divided into two classes according to the object of the meaning—Drstartha and Adrstartha. The former relate to the knowledge of such objects that are perceptible, as statements of seers and ordinary persons who can be believed, description contained in religious texts concerning objects that have been seen, evidence given by witnesses in courts of law, believable facts concerning agriculture and the rituals described in religious texts for rain etc. The latter classification relates to imperceptible objects such as acceptable statements of common men, saints, religious leaders and religious texts, statements of scientists concerning atoms; beliefs of religious leaders concerning sin and virtue and the explanation of God, creatures and other things offered in the religious texts.

Vedic and Laukika Words

The origin of the words forms another basis for their classification— (1) Vedic, and (2) Laukika (ordinary). According to the Nyaya philosophers, words originate with some person, be it a human individual or even God Himself. Vedic words are the production of God Himself. Ordinary words are created by human beings. For this reason Vedic words are completely free from defects and delusion: Ordinary words can be true as well as false. The utterances of reliable individuals are treated as true.

It must have become evident from the foregoing description of Nyaya epistemology that in epistemological thought Nyaya philosophy is second to no other system of Indian philosophy. After going through the detailed and subtle description, no one can say that logic has not been adequately developed in Indian Philosophy.

ADVAITA EPISTEMOLOGY

According to Samskara the so called means of knowledge do not give us knowledge, but remove ignorance since they are based on the distinction of subject and object while the real knowledge is beyond these and other distinctions. But just as the disappearance of the illusion of snake means the knowledge of the rope, similarly the very removal of ignorance means knowledge. As a matter of fact there is no sharp line to divide the removal of ignorance and the beginning of knowledge. Knowledge is the disappearance of the ignorance, since while it is always existent, the ignorance keeps it covered and un-noticed. The means of knowledge work in the field of ignorance itself. Knowledge requires no means nor any proof, since it is self-illumined and self-proved. Hence knowledge *i.e.*, the self and Brahman occupy a prominent

place in Advaita philosophy, while epistemology has been given a subordinate place. Advaita philosophy denies the reality of the truth of name and form as present by the sense organs and so it cannot rely upon the knowledge given through sense, nor can it make any use of it to support its contentions, however helpful it may be in common sense life. Hence according to Samskara all means of knowledge and all knowledge acquired through them are unreal from the transcendental standpoint. But none can deny their importance in the practical world before one gets the transcendental knowledge.

In Vedanta 'prama' means the knowledge which is uncontradicted. It does not include knowledge through memory. Hence it is that knowledge which has never been attained before. It has been objected here that in perception and complete object is known only by linking the present perception with the perception of the moments already passed. But according to Vedanta there is only one state of mind so far as there is one object of perception. Hence there is no question of the antecedent and subsequent.

According to Vedanta, there are three pramanas *i.e.* perception (*Pratyaksa*), inference (*Tarka*) and scripture (*sruti*).

1. *Perception.* The identity of the subject and object consciousness by Chitta concomitance adopting the form of the external objects is perception. Hence according to Vedanta, in perception the subject and the object become identical, because in fact both are the same consciousness. The subject and the object remain separate due to the covering of ignorance. But by the direct union of the Antahkarana through the sense and the form of the object it shines in the form of that particular object illumined by the self due to the removal of the covering of ignorance. This definition of perception, according to Vedanta, in spite of being very much imperfect from the scientific standpoint, clarifies the fact that it is the same consciouness that exists in the subject and the object which appear to be separate due to ignorance.

2. *Tarka or inference.* Inference is the knowledge which results by the past impressions based upon the awareness of concomitance. The awareness of concomitance leaves the impression on the unsciousness and when these impressions are awakened by perceiving that object again, the result is inference *e.g.*, after one is aware of the relation of concomitance between the fire and the smoke, he will infer about the existence of fire by the awakening of the impression of the awareness of Vyapti due to the perception of smoke. The awareness of Vyapti is the result of the seeing of the two things, together and never finding any contradictions in their relation. According to Vedanta only one example is sufficient to establish the Vyapti relation and it does not need many instances. If one finds appearance of silver in nacre, one can infer on its basis that all things besides Brahman are mere appearance. Hence Vedanta admits

only concomitance in presence: It does not admit other types of concomitance admitted by Nyaya philosophy. Against the Nyaya philosophy, Samskara admits only three premises of an inference:

(1) *Pratijna.* Everything different from Brahman is unreal.

(2) *Hetu.* Because all things are different from Brahman.

(3) *Udaharana.* So all things are unreal as seeing of the silver in nacre.

(3) *Sruti or Scripture.* In Vedanta, Agama or Veda has been admitted as an independent pramana (testimony). Vedas are impersonal and eternal, though they are not such as written scriptures. According to Advaita philosophy, Vedas begin with the beginning of the creation and disappear with its disappearance. God begins the creation along with Vedas. After destruction or pralaya they remains in the mind of the God and he remembers them till the next creation and expressed them on that occasion. The Vedanta philosopher does not ask like Mimamsa and Nyaya to prove the absoluteness of Vedas. Vedas are self-proved. Memory is true when it is based upon scriptures.

Regarding the nature of Upamana, Arthapatti, Sabda and Anupalabdhi etc., Advaita Vedanta agrees with other Indian Philosophical systems.

The Relation of Tarka and Sruti

The relation of Tarka and Sruti, reasoning and scripture is an important question in the context of Vedanta philosophy. Samkara sometimes favours one while at other times he seems to favour another. He has favoured the scripture to the extent of calling himself a mere commentator. On the other hand, sometimes he considers reasoning as very much better than Sruti. At one place he says that reasoning is based upon the help of Sruti. At another place he says that reasoning alone is sufficient for the knowledge of Brahman. In the commentary on Kathopanisad, first of all, the reasoning has been criticized. It has been said that the knowledge of reality cannot be attained through reasoning. But it should be noticed here that by reasoning Samkara means dialectical reasoning on Suska Tarka. He gives several arguments against the validity of reasoning. Of these important ones are the following:

(1) If reasoning is left in its own course, it can not prove anything. Hence reasoning should be based upon scriptures.

(2) Due to the differences in the intelligence of persons a man's reasoning can be refuted by another's more cogent reasoning.

(3) Reasoning cannot take us anywhere. We cannot hold an assembly of the logicians of the past, present and future to decide about the truths which have been reasoned out by them in different ways.

Against the above arguments refuting the validity of reasoning Samkara

imagines the following six arguments:

(1) Reasoning is required even to criticize the validity of reasoning.

(2) Reasoning is necessary to decide the truth in the mutually contradictory senses of the scripture.

(3) If a man's reasoning can be refuted it is by another's more cogent reasoning itself, because self-criticism is characteristic of reasoning.

(4) The result of not admitting reasoning can be either agnosticism

or scepticism which cannot be escaped without reasoning.

(5) Even the scriptures have admitted the validity of reasoning. Yaksa, the author of Nirukta, has said that the reasoning itself is Rsi.

(6) If reasoning does not take us to any definite conclusion, it means it is not the real reasoning. As a matter of fact reasoning also can be of two types—Suska Tarka and Suddha Tarka. Of these the first is not infallible while the second gives us real knowledge.

After giving these arguments in favour of reasoning, Samkara admits that reasoning has validity at least in some cases and yet he does not admit that reasoning is valid in the case of Brahmin. But very soon Samkara is found to be vehemently supporting the case of reasoning. In the Tarkapada of his commentary on Brahman Sutra, Samkara has tried to prove Brahman only on the basis of reasoning. In the commentary on Gaudapada Karika, Samkara has said that even by reasoning, Brahman can be known.

Thus sometimes Samkara favours scriptures while at other times he supports reasoning. According to Prof. Ranade, Prakasananda and Govindananda, Samkara has given a higher place to scripture than reasoning. According to Prof. A.C. Mukerjee, Samkara has maintained reasoning to be higher than scripture. But he further points out that both reasoning and scriptures are based upon reason and it alone decides about their validity. By accepting this view the apparently contradictory quotations from Samkara regarding the relation of scriptures and reasoning can be synthesized. In the knowledge through identity, the contradictory becomes complementary.

THEORIES OF ADHYASA AND ERROR

In an argument in his famous commentary on Brahman Sutra, Samkara has distinguished between the self and the not-self and warned against confusing the two to be one. "In the field of 'I' and 'thou', subject, and object which are opposed to each other in nature like light and darkness, when it is proved that they cannot exist inter-dependently, it appears to be still more illogical that their characteristics can be imposed on one another." Thus neither the self nor its characteristics can be imposed on one another. This false imposition is known as

Adhyasa. In the words of Samkara, "The imposition of sometime in the form of memory that has been seen earlier or somewhere else is Adhyasa." Thus Adhyasa is an illusive perception. The cause of the illusion is the confusion of the imposed with that on which it is imposed. Samkara has defined adhyasa as "*Smrti Rupah Paratra Purva Drstavabhasah.*" In this definition of Adhyasa Avabhasa means false perception of some object. The use of the word Drsta according to Vachaspati Misra shows that the object is not real, but merely imaginary. The present object cannot be imposed, hence the imposition is of some object seen earlier. The object of imposition is somewhere else and that is why imposition is illusion. Thus the Adhyasa is the result of the mixture of truth and untruth.

Atmakhyativada.

While defining adhyasa, Samkara has indicated some other views about it. As he says, "Some other person defined adhyasa as the impositon of some dharma, at some where else." According to Vijnanvadins the external world has no independent existence, but due to ignorance there appears to be an external world. The imposition of the idea on this external world is adhyasa. This view is known as Atmakhyativada.

Anyathakhyativada.

According to Sautrantika Buddhists, the imposition of the mental concept or the external world is adhyasa. This view is known as Anyathakhyativada. The Nyaya philosophy has also presented a view similar to this.

Akhyativada.

Mimamasa philosophers defined adhyasa "as the imposition of an object on another, due to illusion caused by the failure to understand the distinction between the two object." This is the akhyativada of the Mimamasa philosopher Prabhakara Misra.

Asatkhyativada. According to some other philosophers when an object is imposed on another, then the existence of a quality in the second as opposed to that of the first, is imagined. This view is known as Asatkhyativada.

By a survey of the above theories of error Samkara arrives at a common element in them and concludes that in adhyasa an object is imposed on another. This definition is not merely for the students of philosophy, but also for the common man. It proves Samkara's view about adhyasa which has already been explained.

Beside the definition of adhyasa already given, Samkara gives yet another definition of adhyasa saying that "the appearance of something in something other than it is known as adhyasa." Thus when one sees rope as snake and the silver as nacre, it is adhyasa. Here something has been perceived as something else. Similarly, when a man sees the self in the not-self *i.e.*, body, intellect, etc., which are entirely different in their nature from the former, it is said to be adhyasa.

It may be questioned here that if the self is always a subject, how can anything be imposed on it? How can any object in its characteristic be imposed on the self? Similarly, it may be said that if the self is not the reality and non-self is merely an illusion or reflection, how can adhyasa be possible since adhyasa needs at least two objects.

To this Samkara replies that the self is not a known object, because it is the object of the concept of 'I'. In the concept of 'I' the self is seen as the doer and the enjoyer. The self is the object of immediate experience, because by its disappearance the whole universe will be in dark. Hence ultimately Samkara maitains that the self is the object of immediate experience. It goes without saying that the first answer is merely a preface to the second reply, because Samkara has followed the Upanisadic successive method of showing the Arundhati Star. In spite of putting the whole truth at once he reveals it only gradually. In his philosophy also, here is an effort to take the enquirer gradually to the transcendental level through the Pratibhasika and pragmatic levels.

Now the question remains that if the self is the only truth, how can adhyasa be possible? To this, Samkara replies that there is no such principle that only an existent object should be imposed on another object. Thus the imposition is possible even in the absence of one of the objects, just as while the sky is said to be blue, the blue colour is imposed on the sky, though we do not see the sky but only the blue colour. Similarly, in spite of the self being the only reality, the not-self can be imposed upon it. This adhyasa is the basis of the wortkings of Maya.

In brief, the adhyasa is of the nature of ignorance. Its work is to create the sense of doer and enjoyer in the self. Its proof is the common experience of everyone.

According to Samkara the scholars have called the above behaviour as ignorance, while the understanding of the real essence of things after knowledge is said to be Vidya. Ignorance or Avidya is neither existent nor non-existent. It is undescribable. All the objects of the empirical world are due to Avidya. Avidya is false knowledge. It is the cause of power of Maya. It overshadows the self and the Brahman. It remains in the Jivas in the form of karmas. It is due to Avidya that the Jiva does not know his real form. Avidya is eternal and natural, but it can be destroyed through knowledge. It is the worldly behaviour.

Adhyasa is not Avidya, but its consequence. Both Avidya and Jiva are eternal. Liberation from Avidya is necessary for the destruction of Adhyasa. This liberation from Avidya is precisely the aim sought by the study of the Vedanta scriptures. Advaita theory is the best theory of error in Indian philosophy.

Chapter - 3

ONTOLOGY: THEORIES OF REALITY

The word 'Darshana' is derived from the Sanskrit root 'Drs' which means to see, with the lyut 'pratyaya, in the sense of instrument, added to it. It means, that through the instrumentality of which something is to be seen'. Now, this function of seeing can be performed both by external as well as internal eyes–the latter being variously termed as divine eyes (*divya caksu*), eyes of wisdom (*prajna caksu*) or eyes of knowledge (*jnana caksu*). The term 'Darsana' is, therefore, used both in the concrete and the abstract, or the temporal and the spiritual senses, and objects, both gross and subtle, form the subject matter of the 'Darsana Sastra'. In practice, the term encompasses a body of collection of arguments for and against the existence of these apparently contradictory elements and we, therefore, have nomenclatures like Charaka Darsana, Bauddha Darsana, etc. The term, however, also possesses a special significance. Almost all systems of Indian philosophy have used it to signify the realization of the Ultimate Being. It has thus come to be the *summum bonum* of metaphysics, religion and ethics. In it lies the culmination and consummation of all philosophy.

THE VEDAS

The Vedas are the oldest authority on Indian philosophy. Through penance the Vedic seers had a vision of the Uitimate Being in the form of *Abhaya Jyoti*. They expressed their divine experience in Vedic hymns. Based as they are on the intuitive knowledge of the Ultimate Reality. These hymns do not reflect the individuality of the seers. Hence they are considered to be "*Apauruseya*" i.e., the ultimate being had mainfested Himself in the form of the Vedic hymns and the seers are no more than the media chosen by the Being for this purpose. It explains the attitude of the Astika Indian philosophyers, who considered the Vedas to be the ultimte authority. The Vedas, according to them, enshrine the eternal and ultimate truths. These truths have been preserved through the unbroken tradition of the teacher and pupil from times immemorial. Therefore, they are christened as Sruti.

Although outwardly four, the Vedas are one and the same. Like the one and eternal Abhaya Joti, the Vedas are also one and eternal. There are four Vedas *viz., Rig, Yajur, Sama* and *Atharva*. Each Veda comprised three parts—Mantra,

Brahmana, and Upanisads. The Samhitas are the collections of hymns. The Brahmanas deal with Karma Kanda. Philosophical thought is enshrined in the Upanisads and Aranyakas. The latter fall between the Brahmanas and the Upanisads. In addition to name and form, language and matter also figure in the first three Vedas. The *Atharva Veda* differs from the other Vedas as in it one finds historical narration also.

Interpretation of the Vedic Hymns

As regards the interpretation of the Vedas, divergent views have been expressed by Eastern and Western scholars. The most important of them are the following:

1. *Naturalistic Interpretation.* The eminent Indian commentator, Sayana, interprets the Vedic hymns in terms of prayers to various gods, who are the embodiments of natural powers. The Vedas are the repositories of primitive religion. Their religion is nature worship. In the words of Dr. S. Radhakrishnan, "In the main, we say that the Rig-Veda represents the religion of an unsophisticated age the great mass of the hymns are simple and native, expressing the religious consciousness of a mind as yet free from the later sophistication." Some modern Western scholars also propound the same view. Pfleidere refers to the "Primitive, childlike and native" prayers of the Vedas.

2. *Ritualistic Interpretation.* Bloomfield, on the other hand, holds that in the Vedic hymns are described the various methods of sacrifice. The *Rig-Veda* is the work of a primitive race which laid great emphasis on ritualism. The gods and goddesses, mentioned in the Vedas, represent the manifold articles required for the Yajna and so they do not represent anything profound and deep.

3. *Allegorical Interpretation.* Bergain regards all the Vedic hymns as allegories. To him, the gods and goddesses of the Vedas are symbols of social coustoms and conventions.

4. *Monotheistic Interpretation.* According to Pictat, monotheism, howso-ever, dim and primitive its form may be, is clearly visible in the hymns of the *Rig-Veda*. Roth and Swami Dayananda also hold the same view. Underneath the farrago of gods and goddesses, one may perceive a tendency towards monotheism. Many hymns refer to the God of gods (Devadhideva). It implies that according to the Vedas the supreme God is only one, though there are many semi-Gods.

5. *Monistic Interpretation.* Raja Ram Mohan Roy holds the view that the Vedic gods allegorically represent the characteristics of an ultimate God. The different gods and goddesses of the Vedic hymns are the different facets fo the one God who has sometimes been called Maheshwar.

6. *Mystic Interpretation.* Sri Aurobindo finds the Vedas replete with mystic

philosophy and occult knowledge. To him, the Vedic gods and goddesses are the symbols of psychological processes. Sun, for example, symbolises intellect while Fire and Soma represent determination and feeling respectively. The Vedic religion resembles Orphic and Eleusinian creeds in their essentially mystic nature. In the words of Sri Aurobindo, "The hypothesis I propose is that the *Rig-Veda* is itself the one considerable document that remains to us from the early period of human thought of which the historical Eleusinian and Orphic mysteries were the failing remnants when the apiritual and psychological knowledge of the race was concealed, for reasons now difficult to determine, in a veil of concrete and material figures and symbols which protected the sense from the profane and revealed it to the initiated. One of the leading principle of the mystéries was the sacredness and secrecy of self-knowledge and the true knowledge of the gods. This wisdom was, they thought, unfit or, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurifield spirits. Hence they favoured the existence of an outer worship effective but imperfect, for the profane, and an inner discipline for the initiate and clothed their language in words and images which had equally a spiritual sense for the elect and a concrete sense for the mass of ordinary worshippers."

All these views, though they appear to be contradictory on the surface, visualise the same truth from differnet angles. All of them contain some grain of truth. Different hymns were created by different seers and so they differ in the meaning and import. None of the above-mentioned interpetations of Vedic hymns may be regarded as absolutely correct. The Vedas do not deal with one exclusive subject. In them one finds philosophy and religion, on the one hand, and science and magic, on the other. Naturally, therefore, all the hymns cannot be interpreted in a uniform manner. It is more proper to interpret the Vedas in the light of the historical and social context of a primitive stage in the evolution of the human race, keeping in mind the eternity of spiritual visions.

Nature of Reality

Almost all the hymns in the Rig-Veda eulogise the gods. These gods are the master of the moving spirits of the different powers of nature. Unlike the Greek gods, they are not separated in watertight compartments. Like the natural powers they represented, they are also co-related with one antoher. Almost similar encomiums are bestowed on different gods in the Vedic Mantras. These gods are not invested with any cyrstallsed individuality.

1. *Polytheism.* The large number of gods has induced some to think that the Vedas are polytheistic. Others, on the contrary, hold that they are purely monotheistic. Both the views are however, onesided. In fact, all the Vedic hymns are not identical in their approach and content, nor are they the product of any

specific seer of a particular period. The Vedic ideology also shows angradual evolution. The Vedic ideology also shows a gradual evolution. In fact, both monotheistic and polytheistic tendencies run side by side in the Vedas. Unlike gods of a polytheistic creed, the Vedic gods do not have separate individual existence. Either they pale into insignificane or they are elevated to the high pedestal of the supreme God. Living in the lap of nature, the seers deified the powers of nature which overawed them or surprised them. The particular power of nature, which impressed them most at a particular period was referred to as Parama Deva or the highest God by them.

2. *Henotheism.* This tendency which is termed as henotheism or Kathenotheism by Prof. Max Muller, meams, "A belief in single gods, each in turn standing out as the highest." And since the gods are thought of as specially ruling in their own spheres, the singers, in their special concerns and desires, call most of all on that god to whom they ascribe the most power in the matter, to whose department, if I may say so, their wish belongs. This god alone is present to the mind of the suppliant; with him for the time being is associated everything that can be said of a divine being; he is the highest, the only god, before whom all others disappear, there being in this, however, no offence or depreciation of any other god. Thus, according to many scholars, the Vedas proceed from polytheism to henotheism. In other words, polytheism, henotheism and monotheism are three different stages in the evolutionary history of the Vidic gods. McDonell contradicts this view because, according to him, the Vedic gods are not wholly independent of the rest. They are, on the other hand, interdependent. Varuna and Surya depend on Indra. Varuna and Aswin are at the disposal of Vishnu. "Everywhere god is spoken of as unique or chief. As is natural enough in laudations such statements lose their temporarily monotheistic force, though the modifications or corrections supplied by the context or even by the same verse." McDonell further holds that, "Henotheism is thefore an appearance rather a reality, an appearance produced by the indefiniteness due to undeveloped anthropomorphism by the lack of any Vedic god occupying the position of a Zeus as the constant head of the pantheon, by the natural tendency of the priest or singer in extolling a particular god to exaggerate his regalness and to ignore other gods, and by the growing belief in the unity of the gods each of whom might be regarded as a type of the divine. But whether we call it henotheism or the mere temporary exaggeration of the powers of deity in question, it is obvious that this stage can neither be properly called polytheistic nor monotheistic but one which had a tendency towards both these stages.

3. *Monism.* The Vedic philosophy does not stop even at monotheism. This tendency towards the one culminates in monism. There are hymns in the Vedas which allude to monism, *e.g.* :

(1) The True essence of the gods is only one.

(2) All that was, that is and that will be is but the purusa.

(3) We make offering to the supreme God of the universe, who is pervading the whole existence and each and every nook and corner of the universe, who is full of Ananda (supreme bliss) and inexpressible.

(4) Sat is one; the wise regard Him as may.

(5) His is the soul of this universe, detached, self-dependent, immortal, full of everlasting youth and eternal.

(6) All the gods are but the organs of the body of the soul of the universe.

(7) Though pervading the whole universe, He transcends it all.

(8) That inexpressible is the substratum of all names and the whole universe.

Roots of Philosophical Systems

The belief in the identity of Atman and Brahman expressed so often in the *Brahmanas,* is to be traced back to the hymns of the Vedas. This is further developed in the Upanisads and then it becomes one of the cardinal principles of Indian philosophy. Thus the Vedic hymns are much more than the scriptures of the primitive Aryan race. In them one finds the germs of the thought currents of later Indian philosophy. The Karma Kanda and Jnana Kanda were fully developed by the Brahmanas and the Upanisads respectively. Even the theism of the Bhagvad Gita derives its inspiration from the worship of Varuna described in the Vedas. The principles of Rta and Karma, propounded in the Vedas get a fertile soil and acquire a new significance in the philosophical works of the later period. Though only in an incipient stage, the Vedic thought strikes us as robust and inspiring. In it one finds a welcome combination of knowledge and religion. It contains the first human reactions to the marvellous phenomena of nature. Above all, the organic relationship between man and nature and the qualities of the supreme power pervading both of them are beautifully dilated upon in these great works. The realization of this supreme power was the be-all and the end-all, the alpha and omega of Indian philosophy. Though in a disarmingly simple and primitive garb, the philosophy of the Vedas is the fountain-head of Indian philosophy.

THE UPANISADS

Problems of the Upanisads

Before studying the metaphyhies of the Upanisads in detail, it is necessary to survey the main problems which have been dealt with by the seers. These problems are as follows:

1. *What is that by knowing which everything else can be known.* The seers of the Upanisads wanted to achieve the acme same of knowledge. On the basis of their personal experience, they believed that behind the multiple forms and phenomena of the universe here is some Reality by reaching which the mind, the intellect and the senses can attain peace. The philosophical inquiry begins in the dissatisfaction with the existing order of things. Our senses do not give us real knowledge. The mind always moves among dualities. The search for the one in Many is the natural urge of human beings. In the words of Mundak Upanisad, "What is that by the knowledge of which all this can be known?"

2. *What remains after death.* Behind the enquiries into re-birth, the eternity of soul, the consequences of actions, etc., the basic questions are—what is that which remains after the body is dead? Wherefrom have we come and whereto will we go? In the words of Yajnavalkya, "What is the real root from where, in spite of being repeatedly caught by death, the tree of life springs again and again?"

3. *Search for Ultimate Reality.* Thus the Upanisads were in search of the Ultimate Reality in the psychological as well as physical world. It is this reality which has been sometimes called Prana, sometimes mind, sometimes reason and sometimes soul. "What is that which remains even while the body is in the sleeping stage and which is always creating?" In the psychological field, the Upanisads aimed at the search of that reality which is existent in all the stages of a man's life—waking, dreaming and sleeping. In the Kana Upanisad, the disciple asked the teacher, "By whose wish the mind goes to its aim? By whose order the first breath begins, by whose desire we speak? Which God guides the eyes end the ears?"

4. *Search for the Creator, the Sustainer and the Destroyer of the world.* In brief, the Upanisads, were set to enquire into the original cause, the creator, the sustainer and the destroyer of the world. They searched for Him first in the physical world. When they were disappointed, they searched for Him in the psychological field. Lastly, they searched and found Him through mystic experience and their spiritual, moral and psychological enquiry thus culminated in mysticism.

5. *The Practical Problems.* The problems of the Upanisads were mostly practical, moral, religious, and those of every-day life. They did not aim at the knowledge of truth alone, but also at its realization. How can truth be attained? How can truth be interpreted in the integral life? It is for this reason that the seers of the Brhdaranyaka Upanisad pray to the Almighty to take them from ignorance to truth, from darkness to light, and from death to immortality.

Evolution of Metaphysical Thought

The philosophy of the Upanisads was the philosophy of the seers. They

pursued the problem of metaphysics throughout their life. Hence one finds gradual evolution in the idea of the Ultimate Reality in the Upanisads. The seers enquired into the Ultimate Reality from different standpoints and persisted in their enquiry till the Reality was fully known. Hence the philosophy of the Upanisads in not a cut and dried philosophy of one or more philosophical minds, but a process of spiritual evolution continuing from generation to generation.

Cosmo-Theo-Psychological Search

According to Prof. R.D. Ranade, the metaphysical problem of the Upanisads was a "cosmo-theo-psychological problem" The seers of the Upanisads first sought the Ultimate Reality in the creation of the world. When they were not satisfied in their search in the cosmic field, they tried to enquire from the religious standpoint. After being disppointed here also they searched for it in the psychological field. It is here that they found the ultimate principle of self. Later, they realised that the truth got from psychological enquiry is the same as that got from cosmological and theological enquiry. Thus in the end they reached that ultimate knowledge which is the essence of the self, the Nature and God *i.e.,* that of psychological, cosmological and metaphysical fields. This is the one Ultimate Reality, the secret Brahman. Thus the metaphysical problem of the Upanisads was ultimately solved in mysticism.

1. *Search in physical elements.* The Vedas represent the infancy of Indian philosophy and religion, when man took the physical powers as ultimate. In the Upanisads human thought had become more mature and so they realized that the natural powers are not the ultimate reality, but only external powers. In the Chandogya Upanisad, in the parable of Satyakama Jabala and his disciple Upakosala, this transition has been testified. But here the place of natural powers has been taken by physical powers of the body. Thus, according to the Chandogya Upanisad, the ultimate reality is the eys or the energy of the body. In the *Maitri Upanisad,* it is conceived of as the sound which is heard when the ears are closed.

2. *Search in psychological elements.* Gradually, the enquirers could not be satisfield by these physical elements and so they tried to seek their satisfaction in the psychological realm. In the *Kaushitaki and Brhadaranyaka Upanisad,* one finds references to psychological phenomena.

3. *Search for Cosmic Realtiy.* But in due course even the psychological phenomena failed to satisfy the enquirers and they sought for the Ultimate Reality in the creation. In the Upanisads, axiological argument has been used to prove the existence of Brahman. In the *Chandogya Upanisad,* the word *Tajjalan* has been used to explain that the creation, sustenance and the destruction of the world, are in Brahman. According to the Maitri Upanisad, "That from which all these living things have been born, in which they live and lastly into which they

will be merged, that is Brahman." This is the net result of the Upanisadic enquiry into the creation, and the spiritual and psychological worlds. It is to prove this ultimate reality that various types of proofs have been used. It is the Existence, the Knowledge and the Infinite. It is the Brahman. It is God and it is the essence of the entire mental and physical universe.

Brahman: The Ultimate Reality

According to the Upanisads the essence of the universe and the ultimate reality is Brahman. Brahman is infinite eternal, omnipotent, omniscient and self consciousness. It is the self of all.

1. *Existance.* Brahman is existence. It is the subtle essence and substratum of all the things in the universe, the words of the Chandogya Upanishad, it is by Him that the world has a beginning, sustenance and end. The powers of Nature are only parts of Brahman. It is the power of Brahman which works through them. In the words of the *Taittiriya Upanisad,* all the elements are born in Him. In him all of them live and in Him they culminate. In the *Chandogya Upanisad* this truth had been explained with the help of a parable. The teacher asked the disciple to bring a fruit of the Nyagrodh tree. When the disciple brought the fruit, the teacher asked him to break it. When the disciple broke the fruit, the teacher asked 'what was there in it'? The disciple saw innumerable small seeds in the fruit. Now the teacher asked him to break one of those seeds and enquired as to what was there in the seed. The disciple broke one of those seeds and replied that there was nothing in it. Now the teacher told the disciple that this "nothing" is the subtle essence out of which the Nyagrodh tree is born. Thus parable explains how Brahman is the subtle essence of the whole universe.

2. *Knowledge.* Brahman is knowledge. It has been explained earlier as how the Upanisadic seers, after the psychological analysis of the waking, dreaming and sleeping stages arrived at the truth that self-consciousness is the ultimate reality. Self consciousness is the directing power of the eyes, the ears, the nose, the mind and everything else. It is beyond mind and intellect. In the great sentences of, "That Thou Art", "I am Brahman", "All is Brahman", etc., the fact is explained that self consciousness is the easence of the whole universe. It is the self and also the Brahman.

3. *Infinite.* The Brahman is infinite. It is transcendent as well as immanent. The world is made out of all part of his essence. According to the *Brhadaranyaka Upanisad,* the three worlds have been created out of one foot of Brahman, the three types of knowledge of the Vedes came out of the second foot, the third foot includes the three vital breaths, while the fourth shines in the form of the sun beyond the earth. The living beings and the universe are born out of the Brahman. The self has come out of him. The self is full, but there is no deficiency in Brahman even when the self came out of him. This puzzle has been

explained by the Brhadaranyaka Upanisad as follows: "That is full, this is also full, the full comes out of full. But whatever remains after taking the full out of full is also full." Thus, the finite comes out of infinite and to reach infinite is its goal.

4. *Knower*. To call Brahman infinite does not imply that he is un-knowlable as well. There are passages in the Upanisads where Brahman has been referred to as the knower. It is the subject, hence it cannot be the object of knowledge. In the words of *Brhadaranyaka Upanisad*, "That through which everything else is known, how can it be known?" The *Taittiriya Upanisad* says about Brahman, "That from which the mind returns along with speech and cannot attain it, that is the ultimate reality." But this does not means that Brahman cannot be known. The aim of the seers of the Upanisads was the realization of Brahman. In the words of Yajnavalkya, "If self consciousness is not possible then nothing is possible at all." It is true that the Brahman cannot be known by the senses, mind or intellect, and yet it is the object of immediate experience. It is the knower's knowledge. Just as the perception of anything also proves the existence of the eye, similarly, the knowledge of any type also proves the existence of the self, the knower. According to the Mundaka Upanisad, "Om is the bow, self is the arrow and Brahman is its aim. We should pierce the aim with concentration so that the arrow and aim may become one."

5. *Two forms of Brahman*. The Upanishads have described two forms of Brahman, Para and Apara. Para Brahman is higher while the Apara Brahman is lower. Para Brahman is infinite, attributeless, unconditioned, without names and forms and transcendent. The Apara Brahman is limited attributed, conditioned, with name and form and immanent. The first is beyond space, time, causality and the world. The second is the master of the universe and entangled in cause-effect relation. The first is existence, consciousness and bliss. The second is eternal, omnipresent, omniscient, omnipotent, the master of actions, the creator, the sustainer and the destroyer of the universe. He is immanent. He is God. The first is the aim of Para Vidya, while the second is the object of the Apara-Vidya. Para Brahman and Apara Brahman, both are two aspects of the same one Brahman. Apara Brahman has been described through 'Neti-Neti'. Para Brahman has been described through, 'Iti-Iti'.

(*i*) *Para Brahman*. The Para Brahman is one, impersonal beyond time, inactive, calm, without pain, untouched without form, beyond earth, air, water, fire and ether, without speech, mind, ears, tongue, etc., eternal, infinite, all-pervading, multiple, indescribable and the self of all. In the words of the Kathopanisad, it is without beginning, eternal, permanent and ancient. In the words of *Mundaka Upanisad*, "It is eternal, omnipresent, moving everywhere and subtle. The *Brhadaranyaka Upanisad* has described it as, "Neither gross nor subtle, neither small nor big." Para Brahman is not affected by changes. It has no distinction, dualism or multiplicity. In it, there is no distinction of the subject and object. It is Existance, Consciousness and Bliss. It is the witness, the knower and the seer. It is known through self, consciousness.

(*ii*) *Apara Brahman*. The God is the creator of all being, elements and everything else in the iniverse. The *Chandogya Upanisad* had called Him "*Tajjalan*". The natural powers act by his order. He is the inner dweller and the self of all beings. He is the cause fo differences and that of all beings. He is the cause of differences and that of the whole universe. He is, "*Bhamani*", i.e., one which enlightens everything. He is perfect and the controller of actions, though Himself beyond merit and demerit. He is one who gives rewards and punishments according to merits and demerits. He is infinite, eternal, immutable, moving everywhere, omniscient, omnipotent, beyond all sins, pure and perfect. Maya is His power. He is the creator of the Vedas. He is the ultimate destiny. Thus the Upanisads have regarded Brahman both as attributed and without attributes. In their commentaries on the Upanisads, Samkara and Ramanuja have emphasized the second and the first respectively. As a matter of fact, according to the Upanisads, both are two forms of the same Brahman.

THE BHAGWAD GITA

1. *The God*. According to the Gita, there are two types of realities in the world, perishable (*Kshar*) and inperishable (*Akshar*) or Prakriti and Atman. Beyond these and underlying both is God, the Purusottama. He is transcendent and yet immanent. He is eternal, existence, consciousness and bliss, the Lord of the whole universe, the sustainer of the world, the master of everything, the witness, the shelter and the source of everything here and hereafter. He is substratum of both perishable and imperishable things. Gita believes in pantheism. This pantheism has been elaborately described in the XI chapter entitled, *The Yoga of the vision of the universal form*. God has been called imperishable, omniscient, the ultimate source of universe, the eternal purusa, the first God, the ancient Being and beginningless. Thus Gita also believes in theism. God is the Absolute, but also the supreme person. He is the object of knowledge, but His worship has also been recommended. He is beyond the universe and yet he is present everywhere as self of all. he is subtle, omnipotent, omnipresent, all pervading, indescribable and the creator, substainer and destroyer of the universe. He is self- enlightened. He always takes care of his devotees.

2. *The Absolute*. The Absolute is the God from the point of view of the universe. In the Gita, the philosophical aspect of divine has not been so much emphasized as His practical aspect. Thus Gita has given a very important place

to self surrender. The more complete is the self-surrender, the nearer man reaches to God. Even the worst man may attain liberation through devotion to God.

3. *Incarnation.* Gita believes in incarnation. Even though God is eternal, infinite, beginningless and transcendent. He limits his infinity through his power of Maya and becomes embodied. The incarnation means the descent of God on human level. It does not mean the ascent of man to the level of God. As Sri Krishna says in the Gita, "Thought unborn and immortal also, the Lord of Beings, I manifest myself through my yoga (divine potency) keeping my nature *(Prakriti)* under control. Arjuna! Whenever there is a decline of righteousness then I bring myself forth. For the protection of the worthiest, for the destrunction of the evil powers and for establishing Dharma (righteousness) on a firm footing, I am born from age to age.

4. *Pantheism and Theism.* It has been questioned that if the Gita believes in pantheism, how can it consistantly maintain theism. The pantheism of the Gita, however, is in no way antagonistic to theism, because pantheism does not mean that the God is beyond the universe. The world is God, but the God is not the world alone. In the end of the X chapter of *Bhagwad Gita,* Sri Krishna, has very clearly said that God is present everywhere in the universe in subtle form and the world exists by a part of him. Thus, in spite of being all pervading, God may incarnate as the supreme person. This does not mean that either his omnipresent form or the form of incarnation is imperfect. As a matter of fact, the spiritual phenomena cannot be explained by means of dialectical reasoning. Every level of existence has its own logic peculiar to it. Divine phenomena is different from material phenomena and so the principle of the intellectual logic cannot be applied to it. He can be perfect both as omniscient God as well as supreme person. He is immanent as well as transcendent and beyond all. But how is this possible? This may be understood only through immediate spiritual experience. Before seeing the vision of the universal form, even Arjuna could not understand this mystery. It is the subject of mystic realization.

JAINA ONTOLOGY

Seven Kinds of Fundamental Elements

According to the Jainas, the natural and supernatural things of the uiverse can be traced back to seven fundamental elements. viz., *Jiva, Ajiva, Astrava, Bandha, Samvara, Nirjana* and *Moksha.* The combination of *jiva* and *ajiva* is termed *astikaya* also. *Astikaya* is a form of substance. This substance is of two types, viz., *astikaya* and *nastikaya.* Substances like the body, which exist and envelop, are *astikaya,* while *nastikayas* have no body at all. In it only time (kala) is reckoned. The substance is the basis of attributes (dharma). The attributes, which we find in it, are known as dharmas. According to the Jainas, things have

many attributes. Broadly, these attributes are divided into two categories, *viz.,* Bhavatmaka and Abhavatmaka. Those attributes, which indicate the form and condition of a thing, are known as bhavatmaka. On the other hand, the attributes which indicate the distinction of a thing from other things are termed as abhavatmaka. These attributes also change with the change of time (kala). From this point of view, the attributes of a substance are either essential and eternal (*swaroopa* and *nitya dharma*), or adventitious and changeable (*agantuka* and *parivartanasila*). Without essential attributes, a thing cannot exist. So they are always present in everything. For example, while consciousness is the essence of the soul, desire, determination, happiness and sorrow are its changeable attributes.

The universe consists of substances Because of the two above-mentioned attributes, the substance is both eternal and ephemeral. Thus both the philosophical schools of Buddhism and Vedanta are one-sided and incomplete. Substance is real. All the three attributes of real existence, *viz.,* birth, destruction and eternity are present in it.

BUDDHAS REJECTION OF METAPHYSISES

According to the *Potha Pad Sutta,* Buddha considered it useless to search for an answer to ten philosophical questions and hence did not try for it. In the Pili literature of the Buddhist religion, these questions have been called, "Avyaktani". Sometimes their number was given as even more than ten. These questions were as follows:

(*i*) Is the world eternal?

(*ii*) Is it non-eternal?

(*iii*) Is it finite?

(*iv*) Is it infinite?

(*v*) Are the body and the self the same?

(*vi*) Is the self different from body?

(*vii*) Does the Tathagat take birth again after death?

(*viii*) Does he not take birth again after death?

(*ix*) Are thre re-birth and also no re-birth?

(*x*) Are the concepts of re-birth and no-birth both false?

From the practical standpoint the answers to these questions are useless and from the philosophical standpoint no final solution can be secured. Hence Buddha has not discussed them.

Metaphysics in Buddhist Philosophical Schools

Though the Buddha was himself absolutely rational and tried to prove everything by reasoning, yet he remained silent regarding some philosophical questions and refused to discuss some other problems. It is on these issues and problems, that the later Buddhist philosophers have very much differed from one another and have presented widely different opinions. The seeds of positivism, phenomenalism and empiricism are to be found in the philosophy of the Buddha. His philosophy may be called positivism, because according to it one must try for the progress of this very world. It may be called phenomenalism since, according to the Buddha, we may have definite knowledge of only those objects which are subject to empirical experience. Thus some philosophers have also called Buddhist philosophy empirical, because, according to it, experience is the only proof of knowledge. Regarding the ultimate reality, some philosophers have interpreted the Buddha's approach as agnostic while others have explained it as mystic and even transcendentalist. Those who interpreted Buddhist philosophy empirically, called him agnostic, because according to the empirical principle, the knowledge of imperceptible things is impossible. The Buddha also sometimes referred to such knowledge as being unknowable by rational argumentation, because of its being other-wordly. The Buddha accepted Prajna as the ultimate knowledge. Prajna is beyond the senses. Hence some philosophers have interpreted the Buddha's philosophy as transcendentalism. The Buddha has also referred to knowledge which cannot be proved by experience of logic, which is not subject to worldly thoughts, and which cannot be described in words. On this basis some other philosophers have interpreted the Buddha's philosophy as mysticism.

In this way, discussing the various philosophical problems differently, the later Buddhist philosophers established more than thirty schools. Of these the two most important religious schools, Hinyana and Mahayana, have already been described earlier, philosophically, the Mahayana sect was divided into two classes—Sunyavad or Madhyamik and Vijnanvad or Yogachara. The Hinyana school was also divided into two philosophical schools *viz.*, Vaibhasika and Sautrantika. These two schools differ on the question of the existence of external things, but both Sautrantika and Vaibhasika accepted the reality of the physical and mental objects. Hence they are known as Sarvastivadin or those believing in the existence of everything. These two schools however, differ on the question of the source of knowledge. According to Sautrantika the external objects are not known through perception. According to Vaibhasika, on the other hand, the knowledge of the external objects can also be gained through perception.

1. *Sarvastivadin School.* As has already been pointed out, the Sarvastivadins believe in the esistence of everything. According to them both citta and external objects have existence and both consists of many elements. These elements are called dharmas. The dharmas are of seventyfive types. The substratum of dharmas was known as sanghat. It is because of this that Stacherbatsky has called Sarvastivad as "Sanghatwad". The material sanghats of citta are of forty six types. Only three dharmas are not subject to sanghat. These are Akasa, Apratisankhyanirodh and Pratisankhyanirodh. Atom is the unit of matter. It is of four types: earth, water, fire and air. The five sense organs are made of five types of special atoms. The atoms are beyond the senses, only their combinations can be perceived.

2. *Vaibhasika School.* The Vaibhasikas accept both citta and matter. Both these are made up of the dharmas. There is no eternal soul. But Akasa and Nirvana are eternal. There are four elements *viz.*, earth, water, air and fire. The earth is hard, the water is cool, the fire is hot and air is mobile. The perceptible things are real. They are compounds (Sanghat) of atoms. The atoms have no form, sound, state or colour. They are indivisible and cannot enter into one another. The perceptible things are the conglomerations of imperceptible atoms. Here, a distinction has been drawn by philosophers between sanghat atom and dravya atom. The Sanghat atom is the subtlest form of atom. The dravya atom is indivisible and without colour. It is of nine types–earth, water, fire, air, smell, taste, colour, touch and karma dhatu.

In the Vaibhasika school, the ultimate prinicples have been discussed from two standpoints—objective and subjective. Before discussing these two standpoints in detail, it would be relevant to analyse the meaning of the word 'Dharma' which has been very widely used in Buddhist philosophy. The word dharma has been used for those subtle elements, physical as well as those of citta, whose action and reaction cause the creation of the whole universe. Thus, the world is a conglomeration of the dharmas. All the dharmas owe their origin to some cause. All are free and every one has its own existence. Dharmas are momentary because they are changing from moment to moment. Hence the world made by dharmas is also momentary.

3. *Sautrantika.* From the metaphysical standpoint, the following are the important considerations found in the Sautrantika school:

(1) *Causality.* There is no causality in two objects having sponataneous existence.

(2) *Time.* There is no past or future besides the present.

(3) *Self-Evidence of Knowledge.* Sautrantikas believe that knowledge is self-evident and requires nothing to prove it. It is self-enlightened like a lamp. Thus the Sautrantikas are Swatahpramanyavadin.

(4) *World.* World is non-eternal because it has no existence before orginiation and after destruction.

(5) *Destruction of the object.* There is no cause of destruction of the object, the object is itself destroyed.

(6) *Atoms and their organization.* The atoms have no parts. Hence they are neither combined nor does their number increase. Thus even their organization is atomic.

(7) *Pratisankhya nirodha and Apratisankhya nirodh.* Unlike the Vaibaasika philosophers, the Sautrantikas maintain that there is not much difference between Pratisankhyanirodh and Apratisankhyanirodh. In the former, all the sufferings of the aspirant are detroyed by the arousal of Prajna and he does not suffer in future. In the latter, the sufferings will be removed by the destruction of Klesas and the aspirant will be free from the cycle of the world.

8. *Nature of Nirvana.* Nirvana is not an asanskrita dharma. It is asatya because in it there is the absence of Klesas and the destruction of Kasayas. Nirvana means to be extinguished like the lamp. In Nirvana there is absolute destruction of all dharmas. By it the aspirant attains the stage in which there is no Klesa in the attainment of any new dharma.

4. *Madhyamik or Sunyavada.*

According to the Sunyavadins, the ultimate reality is Sunya. Hence the name Sunyavad. According to Nagarjuna the ultimate reality is neither existent nor non-exisent neither both existent and non-exisent nor different from both. Thus the ultimate reality is entirely different from the four categories. It is attributeless. Nagarjuna has called 'Sanyata' by the name of Pratityasamutpad as well. The element is Swalakshana. Hence whatever is born of material cause depends on something other than itself. Its orginiation is nor real *i.e.,* it is Sunya. These philosophers were called Madhyamikas because they adopted the middle path (Madhyam Marga) of the Buddha. The Buddha adopted a middle path between activism and renunciation. He neither passed his life as a recluse in the forest nor lived as a worldly being. Living in the world he aimed at the welfare of all living beings.

Samvrtti and Paramartha Satya.

Nagarjuna, the gretest philosopher of Madhyamika school, admitted two forms of reality. According to him, "There are two truths on which the Buddha's teachings regarding religion are based. One is the empirical truth (*Samvritti Satya*). It is for the ordinary person. The other is the transcendental truth (*Parmartha Satya*). Those persons who do not know the distinction between these truths cannot understand the subtle secrets of the Buddha's teachings." The empirical truth is only means for the attainment of transcendental truth.

According to Nagarjuna the transcendental truth cannot be known without the help of the empirical and without knowing the transcendental truth, Nirvana cannot be attained. Truth is known by untruth and ultimate reality by Maya. Similarly, the knowledge of the empirical truth is necessary for the attainment of transcendental truth. Empirical truth is also called Avidya (ignorance), Moha (attachment), Viparyaya etc., It is other-dependent and hence perishable. It is also of two types—Loka Samvritti and Mithya Samvritti. Loka Samvritti is that object or phenomenon which is born out of some cause and through which all the activities of the worldly beings go on. Thus Loka Samvritti is the truth in the world. Mithya Samvritti is the phenomenon wheih is also due to some cause, but which is not admitted to be true by all, nor does it help all in their behaviour.

Transcedental Reality

The Madhyamika philosophers believe in the transcendental Reality. Along with the physical world, they also discuss the ultimate Existence. All the things of the world are relative. Thus the Sunyavad can also be called relativism. The dharmas of the worldly objects depend upon other objects and their existence requires the existence of other objects. Nothing has its own definite, absolute and independent nature. All these are empirical truths. The transcendental truth is directly opposed to them. Its experience is absolute. It is attained only in Nirvana. It is beyond the empirical objects. It is eternal, absolute and devoid of ordinary worldly dharmas. It is also called Sunyata, Tathata, Dharma Dhatu etc. In fact, the transcendental truth has no attributes at all. In it there are no names and forms, subjects and objects. It can be known neither through speech nor through the mind. This truth can also not be explained through words. The knower experiences it through immediate experience.

Yogachara or Vijnanvad

Another philosophical school of the Mahayana sect is known as Yogachara or Vijnanvad. It is known as Vijnanvad since according to it all things are consciousness. It is also called Yogachara because in it the aspirant must go through the practice of Yoga and pass through its ten states before becoming Buddha. The understanding of Alaya Vijnan also requires Yoga. Those who have the experience of Samadhi very well know that in the state of samadhi the entire physical world seems to disappear in citta and it is only after awakening from samadhi that the things of the external world are gradually perceived. It is on the basis of this experience that the Yogachara philosophers have concluded that Chitta is everything. This Citta is known as Alaya Vijnan. In Mahayana Samparigrah sutta, Asanga has enumerated the following important characteristics of the Yogachara school—

(1) Alaya Vijnan pervades all living beings.

(2) Knowledge is of three types—illusory, relative and absolute.

(3) Both the external and the internal world are a manifestation of the Alaya.

(4) The six parmitas are compulsory.

(5) For the attainment of the state of Buddha, one must pass through the ten states of Bodhisatva.

(6) Mahayana is far superior to Hinayana which is selfish, individualistic and narrow and which has misinterpreted the teachings of Buddha.

(7) The ultimate aim is to one with the Dharmakaya of Buddha through spiritual experience (Bodhi).

(8) Transcending the dualism of subject and object, one must identify oneself with consciousness.

(9) From the transcendental standpoint, there is no difference between the world and liberation. With the attainment of equanimity and negation of multiplicity, liberation may be attained here and now.

(10) The Reality is Dharmakaya *i.e.,* the perfect pure consciousness which is Nirmankaya from the worldly standpoint.

According to Lankavatar sutta all the Dharmas, except Vijnan, are unreal. Buddha has only preached about Vijnan, Nama, Rupa and Aroop. The three worlds are mere transformations of this consciousness. No external thing has any existance. Whatever is Vijnan. Similarly, according to Vasubandhu as well, Vijnan is the only reality. It is expressed through subject and object. Hence the Buddha has pointed out two bases of knowledge—internal and external. There is no individual soul nor external things because both are the manifestations of Vijnan which cannot be known through the intellect. It is known through direct experience. It can be known through purity of person which is beyond the dualism of subject and object.

Vijnan is of two kinds— Pravrtti Vijnan *i.e.,* personal consciousness and Alaya Vijnan or absolute consciousness. Individual consciousness is again of seven types–*Caksu Vijnan, Shrot Vijnan, Dharma Vijnan, Rasana Vijnan, Kama Vijnan, Mano-Vijnan and Klista Vijnan.* Of these the first six have been admitted by Sarvastivadins. The seventh is the mediating link between the sixth and Alaya Vijnan. The first five types of consciousness lead to the knowledge of the things. Manovijnan leads to thought on them and Klista Vijnan helps in their perception. Alaya Vijnan or Citta is that which unites all these.

All these seven Vijnans of the personal consciousness are born in the absolute conscioiuness and disappear into it. All these are momentary and

changing. Thus, in fact the personal consciousness depends upon absolute consciousness.

Thus Alaya vijnan is the alaya, the home or store-house of different types of Vijnans. Hence in it are stored the passions in the form of seeds of all the Vijnans. In time the seeds manifest in the practical world in the forms of behaviour and again merge into alaya. Hence this alaya vijnan is itself the empirical individual self. All types of knowledge remain in it. It is the basis or transmigration. It is also called Citta and Tathagatagarbha.

SAMKHYA METAPHYSICS

It is on the basis of their theory of causation that the Samkh philosophers deduced Prakrti is the ultimate cause of the universe. Everything except prakrti has a cause. Prakrti is the first cause. It precedes creation. All the effects of the universe are based and depend upon it. It is the first element of the universe, and in therefore called 'pradhana'. Lokacharya writes that it is called prakrti because it causes all the distortions. It is called 'avidya' because it contradicts knowledge. It is called 'maya' because it evolves the varied creation.

Prakrti is very subtle and invisible. It may be inferred only from its creations. For this reason, Prakrti is also known as 'anuma'. In the form of the unconscious element, it is called jada; in the form of unlimited but always active force it is called 'sakti'; while in the form of the unmanifested objects it is called 'avyakta' or unexpressed.

The First Cause

According to Samkhya philosophy, the entire universe is composed of objects which are effects and have their origin in material causes. Universe is a flow of causes and effects. Hence, it also must have a first cause. This fundamental cause cannot be the self because the self is neither a cause nor an effect. Besides, the nature of self contradicts the nature of objects found in the universe. According to the Charvaka, Buddhist, Jain and Nyaya Vaisesika philosophers, the universe is composed of the atoms of earth, water, fire and air. It is the contention of the Samkhya that subtle elements such as mind, intelligence and ahamkara or ego cannot have their origin in these physical elements. The cause of the universe should be such that, even though it is physical, it should be as subtle and infinitesimal as possible. It should have no beginning and no end. It should be able to give rise to all the entities. All these characteristics may be found only in Prakrti. Hence, prakrti is the fundamental or first cause of all the objects of the world. It is eternal and absolute because a relative and non-eternal element cannot be the fundamental cause of the world. It is a profound, enexhaustible and microscopic power or energy.

Distinctions between prakrti and objects

Objects which have their origin in prakrti are effect-dependent, relative, many and non-eternal, because they are born and they die, are created and destroyed. Prakrti, on the other hand, is unborn, independent, absolute, one, eternal, and beyond creation and destruction. Objects are limited within the space-time continuum, but prakrti has no beginning and no end. Being extremely microrscopic, prakrti is imperceptible and unmanifest. It is inferred from the objects which originate in it. Motion is present in it in the form of rajas. objects are mainfest while prakrti is unmanifest. Objects are composite, prakrti has no parts. Since no effects can result without a cause that which is the cause of all the objects of the universe is prakrti or pradhana. Being very subtle it is not perceptible.

Iswara Krsna greets prakrti by saying that we adore prakrti which is unborn, red, white and black, the mother of all, the benefactor or nourisher of all, and that which sustains the entire multitude. According to Vyasa, prakrti is that which is both is and is not, which does not have existence, in which there is non-existence, which is unmanifest, partless and pradhana.

Prakrti is not so much existence as it is energy. We are not acquainted with prakrti and the real nature of its qualities since our knowledge is limited only to the objective existence of the universe. It has neither touch nor sound. From the practical viewpoint, it is no more than a name. Nevertheless, the fact of its existence is the absolute truth and it is known by inference on the basis of objects of the universe.

Proofs for the Existence of Prakrti

In order to establish the existence of prakrti, proofs have been adduced in the following verse in Samkhya Karika.

भेदानाम् परिमाणात् समन्वयात कार्यतः प्रवृत्तेश्च
कारण कार्यं विभागाद्ऽविभागाद वैश्वरूपस्य ॥

They are explained below

1. *Bhedanam Parimanat.* All the objects of the world are limited, dependent, relative and have an end. Hence the cause which creates them should be unlimited, independent, absolute and unending. Such a cause is the prakrti.

2. *Bhedanam Samanvayat.* The objects of world possess some common qualities in spite of being different and due to this homogeneity they arouse pleasure, pain or indifference. Hence, there should be a general cause which, being possessed of all the three qualities and being the sole cause in which all the objects of the world originate, may tie them in a common string and which may synthesize or which itself is possessed of one uniform nature. Such a cause is prakrti.

3. *Karyatah Pravrtescha.* All effects arise out of cause in which they were present in unmanifest form. Evolution means the mainfestation of that which is involved. The energy which causes evolution in the universe should be involved in the cause of the universe. The cause is prakrti.

4. *Karana Karya vibhagata.* Cause and effect are distinct from each other. The elements or objects are distinguished on the basis of cause and effect *e.g.*, mahat is the cause and ahamkara is its effect. Effect is the explicit cause and cause is the implicit effect. Every cause has its effect. Thus, the universe must also have a cause in which the entire universe lies unmanifest. This is the unmanifest prakrti.

5. *Avibhagat Vaishvarupasya.* Samkhya philosophers have accepted an identity between cause and effect. While going from the present into the past, the effect loses its identity in the cause. In this process every effect proceeds backward and is dissolved in its cause. In this way, in order that complete identity or homogeneity may be maintained in the universe, the mahata should also be dissolved in its cause. Hence, the unmanifest is that in which all the effects dissolve and the universe appears undifferentiated.

Gunas of Prakrti

According to Samkhya, the state of equilibrium of sattva, rajas and tamas is called prakrti. Thus sattva, rajas and tamas are the three gunas in prakrti. The word guna has three meanings in sanskrit *viz.*, quality, strand of rope, and secondary. The gunas of prakrti are not qualities but substances. On analysis, prakrti is found to contain three kinds of substance. These are the three constituent elements. These fundamental substances are the material elements of prakrti. They are called gunas also because they bind the purusa by inter-twining together like the strands of a rope. Besides, their name derives also from the fact that they are of secondary help to the purusa in his effort to achieve his end, liberation.

Relationship of the Gunas

Sattva is belived to be white, rajas or rajoguna to be red and tamoguna or tamas to be black. These three gunas both contradict each other as well as co-operate with each other. None of them exists alone or is capable of existing alone. Those three constituent elements are present in all he objects of the world in the same way in which fire and oil, though of mutually destructive or contradictory natures, help in giving light. Among them, each guna tries to dominate the other two, and in any object, its nature corresponds to the guna which is the most dominant of the three in the object. The other two constituent elements also continue to exist in the object but they now assume secondary importance. It is due to these three qualities that all the objects of the world are

divided into desirable, undesirable and indifferent. These three constituent elements are continually changing. They cannot remain pure for a single moment because of distortion which is their nature.

Svarupa and virupa transformation

There are two kinds of transformations that occur in the gunas—svarupa and virupa. In the state of dissolution, every element is drawn into itself, away from its other counterparts and becomes stable. It is changed into the homogenous. In this way, sattva changes into sattva, rajas into rajas and tamas into tamas. This transformation is called svarupa transformtion. Being each by itself, none of the gunas can do anything. This state of equilibrium exists before creation. In the state of equilibrium, the gunas exist in the form of unmanifest groups in which there is no transformation, no object and none of the qualities such as sound, touch, form, taste and smell. This is the prakrti of Samkhya. In creation, and till the stage of dissolution sets in, the gunas are in a state of constant flux and each tries to dominate the others. It is this flux of gunas that results in the formation of various objects. This kind of transformation is called virupa transformation and is changed into the heterogenous. This causes creation.

Criticism

(1) Samkhya philosophers have described prakrti as independent and absolute but it does not appear to be so from the account given of it in the Samkhya texts. It has three attributes and hence the attributeless self is distinct from it. Prakrti is dependent upon the self or purusa. Without the influence of the purusa, prakrti cannot evolve the universe, even though that influence may consist in mere proximity. The prakrti creates and evolves only for the purusa. When the purus comes to know it, the prakrti vanishes. In this way, it is better to rename prakrti as ignorance or absence of knowledge. It cannot be absolute and independent.

(2) Prakrti has been characterised as personal by Samkhya. There are a number of sentences strewn about in texts of Samkhya philosophy showing prakrti to be personal. She is like a dancer. She is like a woman. She has superlative qualities. She is benevolent and serves the purusa with detachment. Thus, she is completely selfless. She is very delicate and withdrawing and cannot stand the stare of the purusa. She has the colours of the rainbow and tries to attract the purusa. In this way, prakrti reflects the personality of a woman, and therefore cannot be the first cause of the universe.

Nature of Purusa

Besides prakrti, another eternal reality of the Samkhya philosophy is purusa or self. Purusa is the self, subject and knower. It is neither the body, nor the mind, neither ego nor intellect. It is not the substance which has the quality of

consciousness. It is itself pure consciousness. It is the basis of all knowledge and is the supreme knower. It cannot be the object of knowledge. It is the observer, eternally free, the impartial spectator and peaceful. It is beyond the space time continuum, change and activity. It is self-enlightened and self- proved. It is all pervading, formless and eternal. Its existence cannot be doubted because in its absence, all knowledge and even doubt is not possible. It has been described as devoid of the three gunas, negative, inactive, solitary witness, observer, knower and of the nature of illumination. Unlike the Vedanta philosophy, Samkhya does not believe the self to.be of the nature of bliss or Ananda. According to it, bliss and consciousness are different. The purusa is of the nature of pure consciousness and hence beyond the limits of prakrti. It is inactive and free from distortions. Its objects change but it itself naver changes. It is above self arrogance, aversion and attachment. Action, result, pleasure, pain, etc., are the characteristics of prakrti and its distortions.

The Samkhy philosophy is dualistic. According to it, prakrti and purusa are of entirely contradictory natures, as is also evident from the foregoing description of their nature. Prakrti and purusa are completely independent and absolute. Evolution and distortion in the constituent elements take place as soon as the purusa comes into close proximity with prakrti. But the purusa never gets tied down or attached to the universe because he is eternally free. In this way, although the Samkhya philosophy has made concerted efforts to establish some sort of relation between these two, it has failed to resolve their dualism.

Criticism

By utilising the classic example of the blind and the lame, the Samkhya has tried to establish some relation between prakrti and purusa, simultaneously maintaining their dualism intact. According to the Samkhya, just as the tree bears fruits, or water flows because of the slope of surface, or the pieces of iron are attracted by the magnet, or milk flows from the udders of the cow for nourishment of its young, similarly prakrti evolves for the purusa. But the arguments put forward by the Samkhya are not logical. Not one of the example given above suitabley fits in with or illustrates the relation between prakrti and purusa. Samkhya has remarked correctly that purusa being inactive and prakrti being unconscious, no third element can bring about any conjunction between them. Actually, both prakrti and purusa appear to be asbtractions taken from the concrete reality. For purposes of intellectual consideration, it is permissible to separate prakrti and purusa, the conscious and the material elements. But in doing this, sight should not be lost of the fact that this division is merely for the purpose and facility of thought and in the real sense there is only one absolute and eternal reality. In this way, the dualism of Samkhya is merely imaginary and in philosophy it cannot be accepted as the ultimate truth.

The following objections have been levelled at the relation between prakrti and purusa as conceived by the Samkhya

1. The purpose behind the relation between prakrti and purusa is inadequate. If this purpose is liberation, then there should be no creation after dissolution. If the purpose is experience, then there should be no dissolution. For both liberation and experience to be the purpose simultaneously is contradictory. And if neither of the two is the purpose, then what is the purpose?

2. Not a single example adduced by the Samkhya philosophy clearly depicts the nature of the relation between prakrti and purusa. The example of the lame man and the blind man is inappropriate because in that case both the lame man and the blind man are conscious. The example of iron and magnet is also wrong because if prakrti is attracted to the purusa by the mere fact of its nearness, then dessolution can never take place and so liberation will be impossible. For, in that case, who will separate prakrti from purusa? The state of equilibrium of prakrti will also not be attained. In this way, in Samkhya philosophy, neither is the relation between prakrti and purusa clarified nor does there appear to be any cause of this relation. Actually, any relation between the two can be established only when the two are regarded as two forms of one ultimate element. The dualism of Samkhya can be appropriate only in a monistic background.

THEOLOGY

According to Vijnan Bhiksu, "The Yoga in order to avoid the difficulties of meeting the imputations of a partial or a cruel God had accepted prakrti in all its minding and unminding." Iswar is only one of the many objects on which Yogis may concentrate their mind. The only purpose of Iswar is to do good to his devotees. Thus in Yoga, God had only practical importance. The meditation on God or Pranava helps in the concentration of the citta. According to Patanjali, Iswara pranidhan helps in the attainment of samadhi. Thus in the old Yoga philosophy not much theoretical importance has been attached to God. Patanjali hismelf did not consider God as necessary to solve the problems of the world. Prof. Max Mullar has pointed out, "I do not consider, therefore, that Rajendra Lal Mitra was right when in his abstract of Yoga he represented this belief in one Supreme as the first and most important event of Patanjali's philosophy." But the later Yoga philosophers admitted the existence of God from the theoretical standpoint as well and advanced arguments to prove His existence.

Characteristics of God

Describing the characteristics of God, Patanjali has written in Yoga Sutra, "God is a particular person who is devoid of the five klesas of Avidya, Asmita, Rag, Dwesa, Abhinivesa." The jiva has to bear the fruits of its karmas and enjoy and suffer in the world. God is free from all this. He is different from the kevali



i.e. the liberated man. The kevali is liberated from the bondage, but God was neither in bondage nor ever will be. Hence, he is different from kevali. The liberated persons, like Kapila and others, were first in bondage and then liberated. God, on the other hand, was never in bondage. Hence, he is different from the Mukta Purusa because such a person in spite of being liberated, has the possibility of getting into bondage again in future. God is called Iswara because of his powers of knowledge, desire and activity. He is omniscient and the substratum of all things. He has eternal knowledge and eternal bliss. He is transcendent and greater than everything else. There is no one equal to or better than Him in virtue. As a matter of fact, God is the name for him who excels in all virtues. These virtues have been defined in the scriptures. God possesses all these since eternity. He has always been Iswara. He was always liberated. He is the teacher of the teachers like Kapila. Thus, he is a particular person. Hence Patanjali has not considered God as different from the twenty-five elements of Samkhya. The only purpose of God is to have compassion towards the living beings. He does nothing for his own sake but only for the sake of the world. He has resolved to help the worldly beings in creation and destruction, through the preaching of dharma and knowledge.

Arguments for God

The yoga philosophers have advanced the following arguments to prove the existence of God:

1. *Testimony of the Scriptures.* The existence of God is proved by the scriptures. The scriptures including the Vedas and the Upanisads have described God as the ultimate Existence and the *summum bonum* of life.

2. *The ultimate in hierarchy.* Existence must have a lowest and a highest limit. Just as with regard to the quantity, there is the smallest and the biggest, similarly knowledge and power etc. must also have their highest limits, *i.e.,* there should be a person possessing the greatest knowledge and maximum power. This ultimate person is Iswar. Had there been another person equal to Him in knowledge and power, the system of the world would have been destroyed by their conflict. Hence God is unique and one.

3. *The efficient cause.* The union and disunion of parkrti and purusa led to creation and destruction respectively, but because they are very much different in nature, the union and disunion is not possible spontaneously. Hence, there must be an efficient cause, responsible for the union. This efficient cause is God. Without the direction from God, the prakrti cannot evolve a world which is favourable for self evolution of the living beings.

4. *Means to Samadhi.* According to Patanjali, Iswarpranidhan is one of the means to attain samadhi. But the later yoga philosophers considered it to be the

best means, because God is not merely an abject of concentration, but also the great Lord who removes the impediments from the path of aspirants, and thus makes the path of yoga easy. A true devotee of god and one who always depends on Him, remains mediating on Him and sees Him pervading the whole universe. Such a devotee gets the purity of the heart and light of the intellect and other excellencies from God. 'Pranava' is a synonym for God. The repetition and meditation of its meaning helps in concentration. By meditating on God with single-mindedness, the intellect is purified and all the impediments are destroyed. The aspirant realises his self through Iswarpranidhan.

The stage which the Indian philosophers entered through Yoga has been reognised as spiritual by many in the East and the West, both in the ancient and the modern times. Some of the modern psychologists, however, have compared yoga with mysticism, auto-suggestion and psychopathic state. Such a comparison only shows ignorance regarding the actual state of yoga. Yoga is a practical affair and it is useless and unreasonbale to say anything regarding it without practising it under the guidance of some able teacher. Every science has its own methods peculiar to it, its own experts and its own norms regarding the training to grasp and acquire it. Yoga is a science like other sciences, and hence it has its own methods, experts and norms of training, etc. Any criticism without following these is at best a partial judgment.

According to Prof. Grable all the verses of Patanjali Sutra concerning God are unrelated with the rest and are even against its fundamental principles. Dr. Radhakrishnan has also supported this view. The God of Yoga is not the *summum bonum* of life. He is not the creator or sustainer of the world, but only a particular person. Devotion to God is only one of the many means to reach the ultimate end. Vijnana Bhiksu has also admitted God as secondary in Yoga. At least it should be admitted that Patanjali has not given much importance to God in his Yoga. When God is conceived of as a particular purusa, the idea or union with Him is difficult to understand.

As a matter of fact, neither Samkhya nor Yoga have given much importance to God, nor do they differ on this issue. As has been pointed out earlier, Yoga does not give much importance to God. The Samkhya, on the other hand, does not condemn God. The two representative scriptures of Samkhya, *Tattva Samas* and *Samkhya Karika* have not even discussed the difficulties in the acceptance of God. But Some later Samkhya philosophers have condemned God on this very issue. As Prof. Max Mullar has rightly pointed out, "This system is then without a creator or personal maker of the world, but if we call it therefore as atheistic, we should have applied the same name to Newton's systems of the world, and Darwin's theory of evolution, though we know that both Newton and Darwin were thoroughly religious men." Besides, Kapila has also expressed faith in the

Vedas. Hence, in spite of the secondary importance of God in Samkhya, it cannot be called atheistic. The latter Samkhyas are, however, atheistic. Similarly, the early Yoga philosophy has given only a pragmatic place to God, while the later Yoga philosophers have developed arguments in support of His existence. Thus in the early form of Samkhya and Yoga, there is not much antagonism on the question of God; but in their later form there has been much discussion on this subject.

NYAYA THEOLOGY

What is God?

According to the Nyaya Philosophy God is the creator, sustainer and destroyer of the Universe. He is the efficient, not the material, cause of the Universe. He directs the activities of living souls. Just as an intelligent and benevolent father inspires the son to act according to intelligence, capability and qualities, so also, God inspires living beings to act according to the tendencies acquired by them in the past and to win rewards appropriate to their actions. It is He who determines the pains and pleasures of the jivas, provides their merits and rewards their actions appropriately. He creates the universe from the eternal entities such as atoms, space-time, ether, mind and soul which live with him. It is because of his desire that the universe remains in its state of stability. In this way, it is He who also sustains the universe. He employs his power of destruction when it becomes imperative that the universe be destroyed. In this way, He is also the destroyer of the universe. Substances such as space and time, have the same relation to God as the body has to the soul. Consequently, they do not limit Him. He is all-powerful unlike man whose power is limited by his virtues and sins. He has real knowledge of all objects and occurrences. He is therefore, omniscient. He is the substratum in which knowledge exists. He is Himself not knowledge. In him are the six perfections. He is majestic, almighty, all-glorious, infinitely beautiful, and has infinite knowledge and perfect freedom from attachment.

Proofs of the existence of God

The Nyaya philosophers have put formed many proofs of the existence of God. Some of the important ones are the following:

1. *God is the creator of the organic objects of the universe.* There are two kinds of objects in the universe—organic and inorganic. The atoms of space, time, ether, soul, mind, earth, water, fire and air are perfect and eternal. Hence, there cannot be any question of their creator. But objects other than these are neither atomic nor all-pervading (vibhu). Hence, they must necessarily have some cause. Without the guidance and direction by an intelligent agent, their material cause cannot give them the form of shape they are found possessing.

This agent must possess the knowledge, the desire to attain the objective, and the power to make an effort. He must also be omniscient, otherwise he cannot have knowledge of such microscopic existence as the atoms. All these qualities of such an agent are to be found only in God. This proves the existene of God as the creator of the universe.

2. *God is the cause of differences in fortune and the ruler of past tendencies.* In this world, the fortune of everyone is different. One is born in a rich family and another in the house of a pauper. Some do not get a full meal even after back-breaking labour while others have everything at their beck and call. Some are intelligent and others foolish. Naiyayikas believe that this difference is due to their adrsta. This entity, called adrsta, is a conglomeration of merits and demerits developing from good or bad actions of the past. Good actions create merit in our souls and bad actions create demerit; in this way, adrsta is the collection of good and bad actions of the present and the previous lives. Good actions have good and bad actions bad results. According to this adrsta, the individual is the recipient of pleasure and pain in this as well as in the subsequent lives. But adrsta is unintelligent and hence it cannot of itself create correlation in the past actions and their results. For this an intelligent director and guide is needed. The jivatma cannot be the guide of the adrsta, because it does not have any knowledge of its past tendencies. Besides, the results of past tendencies have been known to run counter to the desire of the jivatma. Thus, according to the Naiyayikas, only God who is immortal, all powerful and omniscient, can be the guide of the past tendencies. In this way, a difference in fourtunes of the individuals and the influence of past tendencies prove the existence of God.

3. *God is the cause of the validity of religious texts.* The Vedas are valid and authoritative, and hence their creator, God, is also authoritative. Just as a science can be declared valid after testing even only a part of it, similarly the Vedas including their supernatural dicta may be accepted as valid after testing the validity only of their pronouncements about the worldly things. The validity of the Vedas depends upon their author. The author of the Vedas cannot be a Jiva since he cannot be congnizant of their supernatural and extra-sensory subjects. The author of the Vedas can only be one who has perceptual and actual knowledge of the past, the present and the future, of atoms and cosmos, and of sensible and extra-sensory objects. For this reason, the creator of the Vedas is God and their validity emanates from Him. Just as the validity of the sciences depends upon their creator so does the validity of the Vedas depend upon God.

4. *Divine utterances also prove the existence of God.* The fourth proof about the existence of God has been accepted by the Vedas, the Upanisads and the Gita. The existence of God can be proved by experience and not by logic. For this reason, those individuals who do not have personal experience should

depend upon Sruti or divine utterances. According to *Kusumanjali*, just as the sciences themselves and scientification are proofs of the truth of scientific laws, similarly Sruti also is evidence enough to prove the existence of God.

Udayana's arguments

Udayana has advanced nine arguments as explained below, contained in the following verse, for proving the existence of God.

कार्यायोजनधृत्यादेः पदात् प्रत्ययतः श्रुतेः ।
वाक्यात् संख्याविशेषाच्च साध्यो विश्वविदव्ययः ॥

1. *Karyat.* The universe is an effect, hence it must have an instrumental cause. This cause is God.

2. *Ayojanat.* Atoms are inactive hence they must be provided with motion by God, which is necessary for their conjunction. Past tendency cannot impart motion to the atoms without God.

3. *Dhrtiyadeh.* The creator and the destroyer of the universe is God. It is due to his decision that creation, maintenance and destruction take place.

4. *Padat.* Words get their power of giving meaning to their subjects from God.

5. *Pratyaytah.* God is the author of the authoritative Vedas.

6. *Sruteh.* Sruti established the existence of God.

7. *Vakyat.* Vedic sentences give expression to moral laws. God is the author of moral laws.

8. *Samkhya Visesachcha.* According to Nyaya-Vaisesika the diatomic structure is not formed of the microscopic substance of two atoms but of their number two. The numeral one is perceptible, but all the other numerals are mental concepts. At the time of creation, the souls, atoms, adrsta, space, time, manas, etc., are all unconscious or unintelligent. For this reason, number will be dependent upon the mind of God and will be created by it. For this reason, it is necessary to believe in the existence of God.

9. *Adrstat.* We experience the result of our actions and our characteristic actions lead to merit and demerit. Adrsta is the collection of merits and demerits. But this adrasta is unintelligent. Hence, in order that there may be experience of the results of adrsta there must be God.

Criticism. Some arguments have been given against the proofs for the existence of God which Naiyayikas have put forward. They have been answered by the Nyaya philosophers. The major among them are as follows:

1. In connection with the foregoing third and fourth proofs for the existence of God, it may be objected that they are interdependent, and consequently suffer from the fallacy of circular argument. But according to the *Sarva Darshana Sangraha* their interdependence is not circular because it would have been circular only if the two subjects had been interdependent from the same point of view. In this particular case, from the viewpoint of existence, the Vedas are dependent upon God because God is their author, while from the viewpoint of human knowledge, God is dependent upon the Vedas because it is through the Vedas that human beings get to know God.

2. The second objection to the Nyaya conception of God is that if God is the creator of this universe, he must possess a body, because without a body no activity can be indulged in. The Naiyayikas answer this by saying that the existence of God is either proved by the Sruti or it is disproved. If it has been proved then there is no use raising such objection.

3. The third objection to the Nyaya conception of God is concerned with the purpose which God has in creating the universe. It is argued that God can have no purpose of his own in creating the universe because He is perfect. He could not be doing it for others because one who works for the good of others cannot be wise. If his purpose in creating the universe is simply benevolence, then there should not have been so many unhappy undividuals in this world. Hence, God cannot be credited with having created this world! Answering this objection, the Naiyayikas say that God has created this world out of compasion. The world having been created, it is only natural that there should be pain and pleasure in the world, because the jivatamas are attended by their respective adrsta. Just as mind is not the body though it helps in the achievement of its objective and in acting to this end, in much the same way, the universe does not make the God **dependent** upon His creation but helps him in the realization of his objective.

VAISESIKA METAPHYSICS

Categories of Reality

Just as the Nyaya philosophy is devoted to the almost exclusive study of the sources of valid knowledge, Vaisesika philosophy devotes itself to metaphysical reflection. According to it, all the objects of the universe can be divided into seven categories or padarthas, the latter term denoting those objects which can be named. These seven categories are (1) *Dravya* or substance, (2) *Guna* or quality, (3) *Karma* or action, (4) *Samanya* or generality, (5) *Visesa* or particularity, (6) *Samavaya,* and (7) *Abhava* or non-existence. In these seven categories there are two distinctions. (1) Bhava padartha, and (2) Abhava padartha. The first distinction denotes those categories which have an existence, or those which are present. It relates to being. The second distinction, of non-being, is an addition to the Vaisesika philosophy by later commentators and

is not found to have been discussed originally. The above categories, with the exception of abhava, are all existent and are included in being.

1. Dravya or Substance

According to the Vaisesika view, dravya or substance is the substratum of action and qualities, and the material or constitutive cause of composite things produced from it. Even though different from quality and action, substance is their substratum; without it, quality and action can have no existence. Substances are of nine kind— (*i*) Prithvi or earth, (*ii*) jal or water, (*iii*) tej or fire, (*iv*) vayu or air, (*v*) akasa or ether, (*vi*) kala or time, (*vii*) dik or space, (*viii*) atma or self, (*ix*) manas or mind.

The five elements. Among the above mentioned substances, the first five are called *'panchabhuta'*. In each of these, there is one such specific quality that may be perceived by one of the external sense organs. Earth has the quality of smell, water that of taste, fire of colour, air of touch and ether that of sound. These qualities are perceived by the nose, tongue, eyes, skin and ears respectively. These sense organs are also believed to have originated in earth, water, fire air and ether. With the exception of ether, the other four physical elements are eternal or nitya, in the form of cause, and non-eternal, or anitya, in the form of effect. Accordingly, the atoms of earth, water, fire and air are beginningless and consequently are eternal, because they are not composite. But all the substances formed by the conjunction of these atoms, which, therefore, are effects, are not external because their constituent atoms may be separated or even destroyed. The fifth substance—ether, is the basis of sound. The ether is not perceived because it does not satisfy the conditions of external perception, since it is possessed neither of any perceptible dimension nor of any colour. It is inferred from the perception of sound. Every quality must have a distinct substratum, and none of the other like earth, air, water or fire can, therefore, be its bearer. There are two reasons for this. In the first place, the qualities of these substances–smell, taste, form and touch–are not heard, whereas sounds or words are heard and audibly perceived. In the second place, sound is created even where these elements are absent. Sound cannot be the quality of space, time mind and soul because they continue to exist even when there is no sound. It is thus clear that ether is the basis of sound. Being partless, ether is one and eternal. It is cosmic, all-pervading and infinite because its quality of sound is perceived in all directions.

Space and Time. Like ether, space and time are also not perceptible. They are one, eternal and all-pervading. Space is inferred by the knowledge of concepts such as here, there, near, far, etc. Time is inferred on the basis of concepts such as past, future, present, old and ancient. In this way, then, the earth, space and time are actually identical but they appear to be distinct because their qualities differ, and even their parts appear to be different.

Soul or atman. The opinion of the Vaisesika philosophers is the same as that of the Naiyayikas on the subject of soul. The soul is the basis of the phenomenon of consciousness, and it is eternal and all-pervading. It is perceived by the mind and is thus known. The souls in different bodies are also different. Thus there are many souls. Besides, the soul of human beings is called the jivatma, the other form of the soul is the paramatma which is one and the creator of the universe.

Mind or manas. The existence of the mind can be inferred from the following two factors. (1) As in the case of external substance of the universe, for the perception of which external sense organs are required, there is an internal sense organ required to perceive the internal categories composed of knowledge, desire, pain, pleasure, etc., and this internal sense is the mind. (2) In spite of there being contact between the object and the external sense organs, knowledge does not occur without a mind. And even when all the five senses come into contact with their respective qualities in different objects simultaneously, there is knowledge of only one at any one particular moment. This not only proves the existence of the mind but also that the mind is atomic and partless. Had the mind not been an infinitesimal and atomic entity, t would have been possible for its various parts to come into contact with different sense organs simultaneously and thereby for many perceptions to manifest themselves at the same time. But we find, in practice, that this does not happen. Hence it follows that the mind is a partless or atomic form and is the internal sense of perception. The soul receives its knowledge of the objects through the medium of the mind.

2. Quality

According to Vaisesika philosophy, quality is that category which subsists in substance but in which no other quality or action can inhere. Qualities cannot exist without substance and hence they are said to be other-dependent. As has been stated before only the substance can be the material or constitutive cause of action. It is of secondary importance in the action. In view of the fact that all qualities are dependent upon substance, there cannot be any quality of quality. Quality also lacks action or motion. It resides inactively in its substratum, the substance. In this way, it differs from both substance and action.

Types of quality. There are twentyfour qualities. (1) rupa or colour, (2) rasa or taste, (3) gandha or smell, (4) sparsa or touch, (5) sabda or sound, (6) sankhya or number, (7) parimana or magnitude, (8) prthakatva or distinctness, (9) samyog or conjunction, (10) vibhaga or disjunction, (11) paratva or remoteness, (12) aparatva or nearness, (13) buddhi or cognition, (14) sukh or pleasure, (15) dukh or pain, (16) iccha or desire, (17) dvesa or aversion, (18) prayatna or effort, (19) gurutva or heaviness, (20) dravatva or fluidity, (21) sneha or viscidity, (22) samskara or predisposition, (23) dharma or merit, (24) adharma or demerit. These qualities have been further sub-divided. For example, colours are

subdivided into white, black, red, yellow, blue, green; tastes into sweet, sour, saline, bitter, etc., sounds into the articulate and the inarticulate; magnitude into very small, medium and very big; number into one to many.

Conjunction. Conjunction is the name given to the relation of meeting of two substances which are capable of existing apart, *e.g.*, the relation of the hand to the pen which it holds. The causal relation is not a conjuctive relation because the separate existence of the cause or the effect is not possible. In Vaisesika philosophy, three kinds of conjunction are accepted.

(1) *Anyatar Karmaj.* Where one substance comes and meets or conjoins with another,

(2) *Ubhaya Karmaj.* Where the conjunction takes place as a result of activity on the part of both the substances, such as when two wrestlers meet.

(3) *Samyogaj.* Where the conjunction takes place through the medium of another conjunction *e.g.*, the conjunction of hand and paper takes place when the hand touches the pen, and the pen touches the paper. This is called samyogaj samyog.

Disjunction. Disjunction is the name of the ending of conjunction or of separating the two substances, such as happens, when the pen falls from the hand. Disjunction has been, sub-divided into three kinds, on the same basis as conjunction, *viz.*:

(1) *Anyatar Karmaj.* Where the action of one of the substances leads to disjunction, as when the leaf falls from the tree;

(2) *Ubhaya Karmaj.* Where the disjunction of the two takes place through the activity in both the substances, as when two wrestlers break apart; and

(3) *Vibhagaj.* Where one disjunction leads to another, as when the conjunction between the hand and the paper is ended when the pen, which is the link between the two, is put down.

Remoteness and Nearness. Remoteness and nearness also have the distinction–spatial and temporal. Temporal remoteness implies oldness while nearness indicates modernity. In the same way, spatial remoteness is indicative of great distance while spatial nearness denotes proximity.

Cognition and Effort. Cognition (knowledge) has been treated in detail in the preceding discussion on Nyaya philosophy, and everybody is familiar with pleasure, pain, desire and aversion. Effort has three distinctions—

(1) *Pravrtti* is the effort for possessing some object.

(2) *Nivrtti* is the effort to get rid of something.

(3) *Jivanyoni* is the activity of procreation.

Fluidity and Viscidity. The cause of the flow of liquid substance is their fluidity, such as is possessed by water. Similarly substances like butter have the tendency to conjoin and form lumps, the tendency being named viscidity or sneha.

Predisposition. Samskara or predisposition also has three distinctions— (1) *Vega or velocity*—by virtue of which an object possesses motion. (2) *Bhavana or feeling*—due to which there is memory or recognition of some subject (3) *Sthitisthapakatva* or oscillation—by means of which a substance, such as a rubber ball, returns from a long distance to its original position.

Merit and Demerit. Merit is a virtue which leads to proper activity and results in pleasure. Demerit is a sin which leads to improper activity and causes pain.

If all the distinctions of the various qualities were to be counted, their total number would be very large, but the above-mentioned twenty-four qualities include all the basic ones. The other qualities are only the distinctions of these and are thus their derivatives. The twenty-four qualities are fundamental and it is by their conjunction that the other compound and qualities are formed.

3. Karma or action

Karma or action is the commonly used name for the fundamental dynamic qualities of substance. The inactive manifestation of substance is quality and its active manifestation is action or mobility. Substances combine and separate because of action. Action has no quality. Quality is dependent upon substance. Action cannot subsist in all-pervading substances because in them there is no change of position. Hence, the basis of actions can only be material substances like earth, water, air, fire and mind.

Distinctions of Karma

There are five distinctions of Karma— (1) *Utksepana* or throwing upwards, in which, due to action, the conjuction takes place with the higher plane. (2) *Avaksepana* or throwing downwards in which, action leads to conjunction with the lower place. (3) *Akunchana* or contraction, which activity is designed to create conjunction in an ever nearer sphere, such as twisting the hand. (4) *Prasarana* or expansion, (5) *Gamana* or locomotion in which actions other than the first four are comprenended. The activity of substances such as earth, water air and fire, is perceptible but the activity of an imperceptible entity like the mind cannot be known by perception.

4. Samanya or generality

Gererality is that category by virtue of which different individual beings are grouped together and called by a common name, indicating a class, *e.g.*, man, horse, cow, etc. The members of such groups have some general or common qualities which are to be found in the entire class and constitute its characteristics. Objects or individuals possess similarity because of this general quality. While considering the general quality, the Indian philosophers have subscribed to one or the other of the following three views:

(*i*) *Nominalism.* According to this school of thought, generality is not an essential quality but merely a name which lends similarity to the beings belonging to this class and distinguishes it from other classes only by virtue of this name. The general has no individual or separate existence. Among the Indian philosophical systems, it is the Buddhist philosophy which has accepted this view.

(*ii*) *Conceptualism.* The second view concerning generality is conceptualism. According to this view, the general quality has no existence apart from the individuals nor does it come from outside and enter into the individual. The individual and the general cannot be separated from each other. It is the essential quality or the internal form of the individuals in general which is apprehended by our mind or intellect. This opinion is to be found in the Jaina and the Advaita Vedanta systems of Indian philosophy.

(*iii*) *Realism.* The third view of generality is realism. According to it, the general is neither a mental thought or concept nor merely a name, but has its own individual existence. The general categories are eternal in nature, and although separate from the individual, still, pervade them. In this way, the general is included or mixed in the individuals. It is only because of the general that there is any similarity between different individuals. It subsists in substance, quality and action. It is because of the general that they are called by the same name or said to belong to the same class. This view is propounded by the Nyaya Vaisesika among the systems of Indian philosophy.

Distinctions of generality. From the point of view of pervasion, generality is of three kinds—para, apara and parapara. 'Para' is the most comprehensive, such as existence. 'Apara' is the name given to the least comprehensive, such as potness. The third distinction, 'Parapara' is between para and apara, one example of it being fluidity. With relation to existence, it is apara and with relation to potness it is para.

5. Visesa or particularity

Visesa is the very opposite of general. Visesa is the term indicating the unique or specific particularity or individuality of eternal substances which have no parts. These substances are space, time, ether, mind, soul and the atoms of these elements. It is because of particularity that individuals are distinguished

from each other and the atoms of the same substance considered separately. Particulars are those forms of substances by means of which they are known to be distinct from each other. Particulars are needed to distinguish between composite and non-eternal objects, which are effects, such as a chair, and a table, etc. The particulars are in partless and eternal substances which are innumerable. Hence the particulars are also eternal, partless and innumerable. They are themselves recognizable. There can be no perceptual cognition of them, because, like the atom they too are invisible.

6. Samavaya or inherence

According to Prasastapada, inherence is that relation which exists in objects which are invariably conjoined, and between which there is the relation of the subsisting and substratum elements. It is the middle term of the concept that this is in them. In this way, objects connected by inherence are so conjoined that they are inseparable. The following are conjunctions of inherence quality and substratum, action and the actor, individual and class, temporal and eternal, element and substance, part and whole. On this analogy, there is cloth in cotton fibres, smell in the flower, motion in water, humanity in human beings, and all these are due to samavaya.

In order to understand inherence, it is necessary to distinguish it from conjuction. These two are different from each other in the following respects:

(*i*) Conjunction is momentary and non-eternal, while inherence is an eternal relationship.

(*ii*) Conjuction is the relationship which results from the connection of two substances. Inherence does not result from the connection of substances but is inherent in them.

(*iii*) Conjunction results from the activity of two elements or two objects. Inherence is always present in substances. The relation of conjoined substances is mutual.

(*iv*) Conjunction is an external relation whereas inherence is an internal relationship. Conjoined substances are capable of existing apart. But substances related by inherence cannot exist separated. The part and the whole cannot remain apart.

7. Abhava or non-existence

Kanada has accepted only the above six categories, but in the Vaisesika Sutra, non-existence is also mentioned in prameya form. Being entirely different from the foregoing six categories, non-existence is regarded as the seventh category. This category has dealt with at length in the authoritative text of the Vaisesika philosophy, *Prasastpada Bhasya.* Non-existence is the absence of

object. For example, nobody can deny the absence of the moon on dark nights. Hence, it is necessary to include non-existence.

Distinctions of Abhava

There are two main distinctions of non-existence—

(1) *Sansargabhava* or the absence of one entity in another, such as the absence of heat in the moon.

(2) *Anyonyabhava* or one object not being another just as the moon is not the sun.

Sansargabhava also has three distinctions

1. *Pragabhava.* Pragabhava, or antecedent non-existence, means the absence of the substance which is the effect, before it is created, like the absense of the pot in the clay before the clay is made into a pot. Antecedent non-existence has no beginning but it has an end. There was always the absence of the pot in the clay but with the construction of it, beginningless non-existence comes to an end.

2. *Dhvansabhava.* Dhvansabhava or non-existence after destruction is due to the destruction of the substance which is an effect, just as the absence of the pot in its pieces after the pot has been destroyed. Dhvansabhava has a beginning but it has no end. When a pot breaks, dhavansabhava has a beginning in time but the pot can never come back or be recreated. Thus, this non-existence can have no end.

3. *Atyantabhava.* Atyantabhava or absolute non-existence means that non-existence between two objects which extends over the entire temporal expanse, past, present and future, such as the absence of coolness in fire. The absolute non-existence has neither a beginning nor an end. It is always there. The absence of coolness in fire will continue for all time. In this way, absolute non-existence is neither born nor destroyed.

Sansargabhava and anyonyabhava differ from each other in the following respects

1. Sansargabhava is the absence of relation between two objects. The latter is the absence of something in some other objects.

2. Sansargabhava is the absence of relation whereas anyonyabhava is the absence of identity. A rabbit does not have any horns. In this example there is absence of relation between the rabbit and the horns, it is an example of sansargabhava. The donkey is not a horse. In this relation there is the non-existence of identity, and it is an example of anyonyabhava.

Criticism of the categories

The following objections have been livelled at the Vaisesika concept of categories

(1) Vaisesika philosophy has mentioned seven categories but substance appears to be the only category. Quality and action are dependent upon substance. Non-existence is relative to existence, and hence none of the others can be said to be a category. And in the absence of these qualities and relationship, even the nature of the substance cannot be determined.

(2) Substances have been stated as being nine in number. Of these, ether is the basis of sound, space and time are based on experience and mind is the internal sense organ. In this way, actually, the only substances are the atoms of the four elements and the souls.

(3) Vaisesika's acceptance of the soul as 'unconscious' and 'many' does not appear to be logical.

(4) According to the Vaisesika, qualities cannot exist without substance and composite objects cannot exist without parts. If so, how can substance exist without quality and without general and particular traits?

(5) The Vaisesika philosophers postulate that there is a particular in every atom and in every soul but they do not describe this particular.

(6) The Vaisesika philosophers believe that if there is existence there must be non-existence, but even they do not synthesize the two. Actually, they are not prepared to adopt the cosmological viewpoint in their consideration of the category although this view is above the ordinary viewpoint. From the point of view of scientific analysis, their concept of the category, which, in effect, is their metaphysic, is very important. But they have failed to adjust among these different categories. In this respect the Samkhya and the Vedanta Systems are far more successful.

MIMAMSA METAPHYSICS

In metaphysics, the Mimamsa philosophers are realists and pluralists. According to them, the world is constituted of three types of elements: (1) Body in which the self enjoys the fruits of its actions, (2) sense organs and motor organs as the means of experiencing pleasure and pain, and (3) external things as objects of enjoyment. Besides the objects of perception, there are many realities, such as heaven, hell, soul, Gods, etc., which are not subject to perception. The creation is based on karmas. The Mimamsa philosophers, therefore, do not admit any purpose of God in creation. According to their atomic theory of the creation of the world, the atoms are not activated by God as they are held to be in the Vaisesika view. The atoms are constantly activated due to the natural law of karma so that a world is constituted in order that the selves may experience the consequences of their karma. The world is external. There is no origination of final destruction of the world. The self is atomic, eternal and imperishable. Besides the nine elements postulated by the Vaisesika philosophers, some Mimamsa philosophers admit darkness and sound also as elements. They also admit the existence of substance, genus, quality, activity and absence.

ADVAITA METAPHYSICS

The Brahman

1. *Ultimate Reality.* Max Muller has rightly said that the entire Vedanta philosophy may be summariesd in a line: "Brahman is true, the world is false and the jiva and Brahman are not different." According to Samkara, Brahman is the highest transcendental Reality. It is the ultimate *summum bonum* of human efforts and the basis of knowledge. The ultimate Reality is non-contradictory. It is perfect and the only existence. It is existent, beginningless and unchanging. It is the highest knowledge. By the Knowledge of Brahman, the knowledge of the world, which is really. ignorance, disappears, because the knowledge of the Brahman is the basis of the knowledge of the world. Hence, the knowledge of the Brahman is the eternal truth.

2. *Knower, knowledge and known.* Brahman is the knowledge, the knower and the known. These distinctions of the process of the knowledge do not apply in the case of Brahman knowledge. Brahman is the essence of all things. It is the only untimate existence. It is unconditional and self-illumined. Hence, it is non-dual, attributeless and unconditioned.

3. *Attributeless and Attributed.* According to Samkara, only the attributeless (*Nirguna*) Brahman is the ultimate Reality. The Upanisads have discribed Brahman both as attributed and attributeless. The former has been called the Apara Brahman, while the latter has been called Para Brahman. The Para Brahman is unconditioned, without particulars and qualities. The Apara Brahman is conditional, with particulars and qualities. Existence, Consciouness and Bliss are the characteristics of Para Brahman. Ramanuja has accepted the ultimate Brahman to be both attributed (*Saguna*) and attributeless. But according to Samkara, it is ignorance to admit two forms of Brahman since in reality only the attributeless is real. Due to ignorance it appears as attributed Ishwar and limited jiva. The distinction of the devotee and Deity is only on the pragmatic level. On the transcendental level, Brahman is the only reality and beyound the karmas and intellect. It is the object of attributeless knowledge. Thus, as Ramanuja points out, religion in Samkara's philosophy has only pragmatic value. The attributeless cannot be worshipped. The human heart cannot be satisfied through attribution of God. This is the objection of Ramanuja against the non-dualism of Samkara.

4. *Self is Brahman.* According to Samkara, there is no distinction between the self and Brahman. Both are beyond the senses, the mind and the intellect. Whatever is in the self, is also in the not-self. By this synthesis of the Brahman

and Atman, Samkara negated all types of dualism and established a metaphysical, epistemological and axiological non-dualism. Brahman is present everywhere in the form of the soul. Whatever is in the macrocosm is also in the microcosm. This identity of the self and Brahman is based on the logic of infinite as described in the Upanisads. In the limited world, nothing remains when equal comes out of equal. But in the world of infinite, the perfect remains when perfect is taken out of the perfect. As a matter of fact, according to Samkara, the creation and the destruction of the world have only pragmatic importance. From the transcendental standpoint only the Brahman is the ultimate reality. It is the self. Due to ignorance, it is seen as the individual, the world and the God.

5. *Existence as well as consciousness.* Brahman is existence as well as consciousness. According to Samkara, existence is also consciousness and whatever is conscious that alone exists. The real knowledge is the knowledge of existence and existence is itself of the form of knowledge. Thus Samkara has described Brahman, liberation and soul in the same terms. As a matter of fact, all these three are one and the same. This metaphysical, epistemological and axiological synthesis of Advaita Vedanta is unrivalled in the history of philosophy. There are no distinctions in Brahman. There is no distinction of the knower, knowledge and known, sleeping, consciousness, unconsciousness and sub-consciousness, etc. Brahman is beyond the world of name and form. In it there is no appearance and disappearance. In spite of thus admitting Brahman to be beyond all distinctions, Samkara has not taken it to be a negation or nihil. Brahman may be realised by immediate intuitive knowledge. Brahman is of the nature of bliss. But this bliss is merely an object of experience. Hence by being called bliss, Brahman does not become attributed. Really sepaking, Samkara's disinction of Brahman here is in the sense of "*Neti-Neti*." Brahman is existent because it is not non-existent, conscious because it is not unconscious, and bliss because it is not of the nature of pain. It is identical, because it is beyond time. It is unchanging, since it is beyond space. Knowledge is not its attribute, but its nature, It is attributeless, because it is beyond all attributes.

Samkara as Crypto Buddhist

Some philosophers have called Samkara 'Crypto-Buddhist' but even while calling Brahman attributeless, he has denied that it is nihil. The Upanisads have called the Brahman attributeless-attributed ("*Nirgunoguni*"). According to Samkara, only those who are deficient in intellignence call the attributeless Brahman '*Sunya*' There is no distinction of space, time, qualities, motion, antecedent and consquent, etc., in Brahman. It is beyond all the distinctions of present, past, future, cause and effect, etc. It is beyond the physical world. Thus Brahman is beyond the senses, mind and intellect, though it does not mean that he is unknowable. He is the object of immediate experience. In fact, all other

knowledge is impossible. This knowledge of the world is due to the light of Brahman. In the words of *Swetaswatar Upanisad,* "By its light all this is lighted. By its illumination all this is illumined." Brahman is perfect. It has no separate divisions. It is one and homogeneous. The word Brahman has been derived from the root *Brh,* hence literally also Brahman transcends the world. According to Ramanuja, there is self-distinction in Brahman. The worldly objects are distinguished from the objects of their own species as well as those of the other species. But being non-dual, Brahman is beyond all self distinctions, *i.e.,* the distinctions in its own species as well as those of others. It is not non- existent and yet is absolutely supposed to all knowable objects. Brahman being transcendent is beyond all differenees.

6. *Innocent Reality.* According to the *Taittiriya Upanisad,* "That from which all the physical world has been born, that from which is born all that lives and that to which all these return, desire to know it, that alone is Brahman." Brahman is the creator, the sustainer and the destroyer of the world. He is infinite, omnipotent and omnipresent. He is the substratum of all the physical universe. Samkara has taken Brahman as cause, precisely in this sense. The world is the reflection of Brahman. It is not its creation or effect. This reflection does not affect Brahman, just as the Maya influences only those who are ignorant and never the magician (*mayavi*) himself. He is the highest generality, because all is in it and by its knowledge everything else is known. It is due to ignorance that the Brahman is seen as the world of the many names and forms. In fact, the whole world is Brahman itself. He is immortal, immutable and eternally contented. The world is mortal, material and painful. Hence, Brahman is the only reality and all else is unreal.

7. *Indescribable.* Brahman is indescribable. The Upanisads have described it by calling it "*Neti-Neti*". To call it indescribable means that it cannot be described in the pragmatic language, because it is beyond the senses, mind and intellect. Indescribable does not mean unknowable, since Brahman can be realised; only it is not a subject of intellectual concepts. He is the knower, the lighter of the lights, the conscious light and the soul of all. He is self-illumined. Like the sun, he illumines himself and also illumines everything else. Brahman is not an object. Its knowledge is the knower's knowledge. It is only by going beyond the universe that the jiva realises the real nature of Brahman and that of his own inner self.

8. *Ultimate Person.* In personality, there is the distinction of self and not-self. According to Ramanuja, Brahman has personality. He is the ultimate person. But Samkara admits Brahman as beyond all distinctions and thefore impersonal. He is beyond personality. He is neither knower nor doer, but pure knowledge. According to Samkara, knowledge is not an activity but

Brahmanhood, since in activity or evolution, there is imperfection, change or motion, while knowledge is beyond all these. Brahman is beyond pleasure, pain, attachment, aversion, good and evil. He is infinite. He is Being not Becoming. In him there is no change or evolution. He is immutable. He is beyond desires and purposes. Hence, the Brahman of Samkara is beyond the God of Ramanuja.

Proofs for the Existence of Brahman

In Samkara's philosophy, the main proof for the existence of Brahman is the spiritual experience. But as a philosopher, Samkara has tried to advance systematic arguments to prove the existence of Brahman. Of these the main are the following.

1. *Proof from Scriptures.* Samkara has developed his philosophy on the basis of the *Upanisads, Gita* and *Brahman Sutra.* Hence the verses of these scriptures are the greatest proof for admitting Brahman as the Ultimate Reality. Samkara has called himself a commentator, and not a philosopher. He has tried to give systematic form to the sayings of all the Upanisads. The great sentences like, "I am Brahman", "All is Brahman", etc., scattered in different Upanisads are proofs of the concept of Brahman in Advaita philosophy. The scripture is the proof of the existence of Brahman, and Brahman is the eternal source of the scriptures. In the sequence of time, Brahman preceds the Vedas, while in the epistemological sequence the Vedas precede Brahman. Hence, there is no fallacy of circular reasoning here.

2. *Etymological Proof.* Brahman is a substratum of the universe, since, as Samkara points out, "It is according to the root *Brh*." The root *Brh* refers to evolution. Hence, literally speaking, Brahman means all transcending existence. Like the ontological proof of Western philosophers, Samkara has tried to prove the existence of Brahman by the literal meaning of the word. It goes without saying that Deussen wrongly said that there is no such proof in Indian philosophy. By attributing infinity and other similar qualities to Brahman, Samkara has referred to its literal meaning.

3. *Psychological Proof.* After giving the etymological proof, Samkara has said that being the self of all the existence, Brahman is known to everyone. Deussen calle this a psychological proof. But Samkara emphasizes the above statement futher and points out that every man feels the existence of his own self and no one is ignorant of it. Thus, it becomes a complete scientific argument, since, it not only points out to positive evidence but also negates all evidence in opposition.

4. *Teleological Proof.* The world is so systematic that its origin cannot be admitted as material. Hence, the very system of the universe is a proof of its conscious cause—Brahman.

5. *Regresses ad infinitum by not admitting Brahman as the original cause.* According to the Upanisads, the world has no beginning. It is the reflection of the Ultimate Reality. This Ultimate Reality is the original cause of Brahman, If it is asked as to what is the cause of the Brahman it will be subject to the fallacy of regressing to infinity, since the question of the cause of cause will always arise. Hence, the existene of Brahman as the ultimate cause of universe is self proved.

6. *The proof of immediate experience.* The intellectual proofs regarding the existence of Brahman are only helpful in understanding him intellectually. But beyond the mind, intellect and senses, the only valid proof for the existence of Brahman is immediate experience. By immediate experience all dualism disappears and one realises the non-dual Brahman. It is the object of spiritual practice. It is not proper to try to understand the entire Advaita philosophy by means of reason alone. It is only after direct experience that one may grasp the essential meaning of Vedanta. It has been rightly said that Vedanta cannot tell us what Brahman is but only what Brahman is not. Brahman is described so that one may not take it to be a nihil. According to the Upanisads, Brahman is an object of experience and the intellect should not reason about it. Hence the saying that "Silence is Brahman".

Nature of God

1. *World and God.* In the philosophy of Samkara, the world is merely a reflection of the Ultimate Reality. In fact, neither the individual nor the universe nor God have any existence apart from Brahman. From the transcendental standpoint all of them are equally false. Hence, the question of creation is merely a pragmatic problem and God has been brought in only to solve it; otherwise, there is neither a creation nor creator. It is the attributeless Brahman itself that has been admitted as God for the pragmatic purposes of worship, etc. Samkara's philosophy advocates *Satkaryavad* and in that too the *Vivartavada* and not Parinamavada. In fact, Brahman is the only material and efficient cause. The world of name and form is merely an imposition on Brahman. This illusion is due to ignorance and to remove this ignorance is the aim of Advaita. Hence, it is calear that God is merely a pragmatic postulate.

2. *Brahman and God.* In fact, the attributeless Brahman is the only reality. Brahman is pure, transcendental, free, eternal and unconditioned. Brahman covered with Maya, is Ishwar or God. God is the reflection of Brahman. Apart from Brahman He is nothing. Brahman is impersonal, while God is ultimate person. He is the creator, sustainer and destroyer of the physical universe. He is the mediating link between the Brahman and the Universe. The world of name and form is present in the seed form. He is becoming while Brahman is being. Realization of Brahman leads to liberation even while living. The worship of God leads to gradual liberation. God is the object of worship. Brahman is the

transcendental reality, while God is merely a pragmatic reality. On the transcendental level there is no distinction between God and Brahman, since in it all the dualism of the individual universe and God disappear.

3. *God as creator.* Creation is the expression of the self-power of God in the world of space and time. Before creation, the world of name and form is present in God. After destruction, it again merges into God. But because the karmas of the jivas are not destroyed they have to return again to the world and creation becomes inevitable. Otherwise, the world is beginningiess. Prakrti is God's power. Creation and destruction are the different stages of the beginningless universe. God requires no instruments to create the world. He creates the world by His power of Maya. He has no purpose in creation, because He is perfect. The world is His *Lila.* The creation is His nature.

4. *God as original Creator.* By considering the creation beginningless, Samkara escapes the difficulty whether there were merit and demerit of the individuals in the beginning. Without individuals there can be no merits and demerits, while without merits and demerits there is no cause of the individuals. Hence, the world is beginningless, and the karmas are beginningless. As one sows so does one reap. Hence, the pains, sufferings and evils present in the world are not due to God, but are the result of the past karmas of the jivas. Thus, the moral problem cannot be raised against God, nor can He be said to be imperfect as creator. While returning to its original cause *viz.,* God, the gross material and divided universe assumes seeds form and leaves its particular characteristics. Hence God's purity is not affected by it. Externally, the universe is absolutely different from God but essentially it is the same. Hence, it is relevent to ask how the material universe is created by the non-material God. Here, Samkara points out that like the waking, dreaming and sleeping stages of man, the world is also manifested in different forms due to ignorance. The materiality and other limitations of the world and individual do not affect God, since, though Samkara believed *stha* the effect must be in the cause, he does not insist that the effect is the actual modification of the cause. The world is the reflection of God, hence its nature does not affect Him. God is the controller of the actions, the *Karmadhyaksha.* He is omniscient. His knowledge is intuitive, direct, without senses and beyond ignorance. He is the witness of the Universe. He creates the bodies of different jivas according to their actions, and so also the objects of their enjoyment.

5. *Beyond Ethics.* He is beyond merits and demerits. In Him there are no imperfections of attachment and aversion, pleasure and pain and sin etc. He is the basis of morality. He is immanent and omnipresent. He is the ultimate infinity. He is eternal, one and pure consciousness.

6. *God of Religion.* Although God is omnipresent, he assumes particular

forms, and thus He can be worshipped. He is kind to his devotees and helps them in their spiritual efforts. He is the ultimate person. He is helper in the attainment of liberation. He is the basis of all dharmas.

Distinction from Nyaya View

The above-mentioned conception of God is different from that of Nyaya philosophy in the following aspects:

1. The God of Nyaya is an individual creator like Visvamitra. Samkara's God, in spite of being a creator, is infinite and perfect. The God of Nyaya is without demerits, ignorance, etc. He is the basis of merit, knowledge and samadhi, the existence, consciousness and bliss, omnipotent and the controller of the *karmas* and yet he creates and sustains the world like a father and is affected by the actions of the individuals. He is omniscient, eternal, conscious and pure bliss and yet he has desires. Hence, he is an individual. He creates the universe due to compassion. His purpose is the spiritual evolution of the individual. Samkara has criticised such a conception of God. If the creation is according to *karmas,* there is hardly any place for compassion, and if compassion has still some role to play God becomes partial and imperfect.

2. The God of Samkara is immanent as well as transcendent. The God of Nyaya is beyond the universe. In both, God is an instrumental cause, but in Samkara's philosophy, God is also the material cause.

3. Nyaya tries to prove God on the basis of the *Samanyatodrasta* inference. Samkara, like Kant, admits that the existence of God cannot be finally proved by an intellectual argument, but its only proof is the scripture, though rational arguments may also serve some purpose.

4. According to Nyaya philosophy, every eifficient cause requires necessary knowledge, desires and efforts as in the case of human action. But, according to Samkara, only knowledge is sufficient. There is no need of desire and effort of the creator in creation, because if it is, it needs an earlier desire and an earlier effort, and thus one arrives at the fallacy of *regressus ad infinitum.*

Proofs for God's Existence

Though Samkara does not accept God as the ultimate reality, yet, as a systematic philosopher, he gives proofs for His existence. These arguments are as follows:

1. *Cosmological Argument.* The varied and systematic world of multiple names and forms cannot be the creation of some material Prakrti as in Samkhya philosophy or that of the movements of atoms as in Vaisesika philosophy. In the *Tarkapada* of his famous commentary on the Brahman Sutra of Badarayana, Samkara has elaborately criticized the theories of creation in Samkhya and

Vaisesika philosophies. It goes without saying that the traditional arguments against the theory of creation do not apply to Samkara's views.

2. *Teleological Argument.* In the creation of the world, there appears a system, an order and a harmony. The structure of various animals and above all of the human beings puzzles even the greatest intellectuals. Even the best artist finds satisfaction in attempting to copy Nature. How can this beautiful world then be the work of some unconscious material Prakrti? Only a conscious God can be the creator of this universe. He creates the world to fulfil the purposes of the individuals. Taking seeds of names and forms of the Maya, he creates a systematic world. The system explicit everywhere in the creation testifies to the purpose of the creator. This is the teleological argument to prove the existence of a conscious God as creator of the world.

3. *Moral Argument.* One finds a wide difference in the status of different individuals in the world. One enjoys pleasure while another suffers pain. One is born with a silver spoon in his mouth while another cannot even make both ends meet, even after much labour. If the world is a moral order, why is there all this injustice? If the creator and sustainer of the world is not a wicked spirit, why is there so much pain, misery and sin? It is to give a moral interpretation of this inequality that Kant has taken resort to the postulate of God. Samkara brings here the doctrine of *karmas.* According to him, all this inequality in the lots of the inviduduals is due to their past *karmas.* Only the doctrine of *karma* can satisfactorily give a moral interertation to such wide differences found among the individual beings. According to Mimamsa philosophy, *this* karma is an imperceptible power, named *Apoorva,* which creates both the good and the bad consequences. But if this *Apoorva* is itself an unconscious power, how can it create the good and bad consequences? It can be done only by awards and punishments to the individuals according to their *karmas.* God is the controller of all actions. This is the moral argument to prove the existence of a conscious God who systematically rewards and punishes different individuals according to their deeds or *karmas.*

This moral arguments has also been presented in a somewhat different form. It is the scriptures which formulate the moral principles, but the validity of scriptures is based upon their creator, God. It is only because they are the commands of God, that the principles laid down in scriptures are categorical. It is He who decides about moral principles, since He is the ultimate end of all. The actions approved by him are right. Hence, the existence of God is proved as the ultimate end and the source of the moral principles.

Both God and individuals are mere worldly realities. Both are the reflections of Brahman. Both possess pure consciousness. Both are Brahman itself. From the transcendental standpoint, both are the same, but from the practical

standpoint, there is a whole world of difference between them. The *jivas* have also held as parts of God though God is without parts. The knowledge, power and existence of the *jivas* is limited, while God is omniscient, omnipresent, infinite, all bliss and perfect. The *jivas* are related to merits and demerits. God is beyond both and controls them. The *jivas* make efforts for liberation. God is eternally liberated and helps the *jivas* in their efforts. The *jivas* are active, but it is God who gives them initiative. The *jivas* are enjoyers, but God is free. Thus, the *jivas* are worldly, while God is beyond the world. But ultimately, all this dualism disappears by the realization of Brahman. According to Ramanuja, however, this dualism is not due to ignorance. It is eternal. Between the *jiva* and God there is the relation of part and whole, of the controlled and the controller, of modes and substance.

VISISTADVAITA METAPHYSICS

While Samkara's philosophy does not satisfy the requirements of religion, in Ramanuja's philosophy, one finds a resolution of religious intuition and philosophical speculation. Both have based their philosophies on the *Upanisads,* the *Gita* and the *Brahma Sutra* and called themselves only commentators. Both have interpreted these scriptures from their own standpoint and developed independent philosophical systems. But in spit of all the differences between them, both are complementary rather than contradictory to each other. Together they present a system which satisfies both philosophy and religion, head and heart.

Brahman and God

According to Samkara, Brahman is the transcendental reality and Iswara is only an empirical reality. Thus Samkara postulates a distinction between Brahman and *Iswara.* But According to Ramanuja, Brahman and Iswara are one. According to Samkara, Brahman is without qualities, but Ramanuja conceives of this absence of attributes in the sense that Brahman does not possess any impure attributes originating in prakrti, but does otherwise possess attributes. He is the perfect personality, '*purusottama*'. He is possessed of perfect and eternal attributes such as truth, knowledge and happiness. He is eternal and unchanging. There is no difference between the attributeless Brahman and the attributed Brahman.

Brahman is eternal, all-pervading, subtle, omniscient, without end, omnipotent and possessed of innumerable attributes. He is the basis of the entire universe. He is its material as well as its efficient cause. He is the Lord (Iswara). He is the highest good. He rewards all. He directs all activity. He is the protector of worshippers. He is of the nature of unending knowledge and happiness. He is eternal, unlimited, innumerable, without designation, incomparable and completely pure. He is the soul dwelling in all. He is the link leading to

immortality. He is eternal, immortal and a unity. He possesses the knowledge and power to create, sustain and destroy the world. He possesses power, excellence, independence, action and concentration. He gives knowledge to the ignorant, power to the weak, pity to the suffering, forgiveness to the criminal or guilty, energy to the dimwitted, simplicity to the crooked, goodness to the bad and reward to the worshippers. His body is glorified by the six attributes–knowledge, power, excellence, virility, energy and glory.

Five forms of God

According to Ramanuja, God has five kinds of forms (1) *Para* (2) *Vyuha* (3) *Vibhava* (4) *Antaryami* (5) *Arcavatara*. These have been explained as follows-

1. *Para*. This is also called *Vasudeve-svarupa*. This is above the notion of time. This never has any product and in it there is undisturbed happiness. It is this form which is called *sadgunyavigraha*. The saints in heaven see it with their eyes.

2. *Vyuha*. It is the efficient cause of the drama of the universe. It is present in *Samkarsana, Pradyumna* and *Aniruddha*. It is for evincing love towards the worshippers and devotees and for protecting the worldly beings. In this form apparenty there are only two characeristics. In Pradyumna there is excellence while in Vyuha and Aniruddha there are stength and fire. Sankarsana leads to military preparation and destruction of the world, Pradyumna to religious preaching, Manu to the creation of the four varnas and other pure classes and Aniruddha to protection and award of metaphysical knowledge and the sustenance of temporal creation.

3. *Vibhava*. Even though it is of no end, it is of two types—primary and secondary. *Mukhya* (Primary) *vibhava* is a part of God and is conjoined to the body. Devotees worship this form. This is the manifestation of God. Secondary manifestation is the name given to "*svarupavesa*" and "*saktyavesa*" manifestation. This manifestation of God takes place in order to punish the wicked, to establish religion and to reward the meritorious saints.

4. *Antaryami*. In this form, God enters into the souls of the *jivas* and controls all their tendencies. It is through the medium of this form that God helps the *jivas* in all situations in places like heaven and hell.

5. *Arcavatara*. This is the adorable image of God who lives in the idol which suits the interest of the worshipper.

Criticisms

According to Ramanuja, the conscious and the unconscious elements are the bodies of God, but the difference between the body of God and its soul is not clear. Actually, if conscious and unconscious elements constitute the body of God, then he should be susceptible to pain, suffering, imperfections, defects, etc. Ramanuja asserts that God is not influenced by the change of this world and by the suffering or shortcomings of the body in the manner in which the soul is not affected by the vicissitudes of the body. But in such a state, the soul becomes the soul of the universe and not of an individual body and it cannot therefore be considered to be many. The assertion that the soul of God is unchanging and perfect, while His body is changing and defective cannot be accepted as logical.

Ramanuja has sought to combine the Brahmanvada of the *Upanishads* with the theism of Pancaratra. But if God is pervading the entire universe, it is not clear how. He can be the soul of the universe at the same time when he is the supreme personality residing in heaven. Actually, the task of synthesising theism with the Vedantic tradition is so difficult that it is inevitable that some difficulties should arise. Ramanuja has also employed *Vaishanava Purana, Pancaratra* and *Agama* etc., in addition to "prasthanatrayi". But all the theories of the Vaishnavavites cannot be synthesized with the monism of the Upanisads. One of the two must either be distorted or given a secondary position. Ramanuja tried to synthesize the two without modifying either. It is no wonder, therefore, that he did not succeed, although any other philosopher attempting the same would have met with even greater failure. In his philosophy, Ramanuja tried to fulfil the demands of both religion and philosophy. As Samkara's commentaries were already existant, he was compelled to refute them at every step in order to establish or strengthen his own views. In fact, the only way of achieving a synthesis between Advaita and Vaishnava views is to accept the former as the transcendental truth and the latter as the empirical truth. This does not prove or imply the falsity of the empirical truth. It has only to be accepted as secondary and relative. Sarvagyatma Muni has rightly said that Ramanuja's Parinamavada is only an elementary stage of Samkara's vivartavada and the two are not mutually contradictory. If Samkara's view is studied from the viewpoint of a commentator like Kokileshwar Shastri then there would be no difficulty in accepting this statement.

Advaita versus Visistadvaita Brahman

According to Samkara, there can be two standpoints for reflecting upon Brahman, the practical or empirical and the transcendental or cosmological. Brahman is both above the universe and also pervading it. From the practical or empirical standpoint, Brahman is within the universe, but from the metaphysical or transcendental viewpoint, Brahman is above the universe. This is the real essence of Brahman. This is *Parabrahman*.

From the worldly viewpoint, the world is real. From this viewpoint, Brahman is possessed of qualities. He is the creator, the sustainer and the

destroyer of the world. He is both omniscient and omnipotent. It is in this form that Brahman is the Iswara of the worshippers.

But from the transcendental viewpoint, Brahman is without qualities and his characteristics are existence, consciousness and bliss. Brahman is of the nature of existence and unlimited knowledge. In order to clarify this point, Samkara has given the example of a cowherd who enacts the part of a victorious king on the stage, although the cowherd himself is neither a king nor a victor. In explaining Brahman as transcendental, Samkara makes frequent use of the example of a magician (*mayavi*). Only those individuals regard this magician an inexplicable or wonderful who, unable to fathom his magic, becomes enshared in it. But those who are not astonished by the magician's tricks because they are able to understand them, are not prone to consider him as anything extraordinary. In the same manner, those who are deceived by the world are wont to consider it real and to look upon Brahman as the creator of it. But for those who have solved the mystery of the universe, it is only an illusion, and for them there is neither any actual creation nor any creator.

But how can synthesis between these two forms of Brahman, the temporal and the transcendental, be established? If Brahman is within the confines of this world and pervades it, then how can he avoid the imperfections that are inherent in it? According to Samkara, just as the actors are not influenced by the parts they play on the stage and their personal lives remain independent of their stage roles, in the same manner, Brahman is not influenced by pleasure, pain and the flux of the world. In this way, when viewed from the practical viewpoint, the universe and qualities to be found in it are real, and its creator is also true. Iswara or Brahman, possessed of these qualities, is the object of worship by devotees. In this real form which is universal and all-pervading, Brahman is indeterminate. Brahman is not untruth and unconsciousness. His real nature cannot be determined. He is beyond all distinctions whether of class or of kind.

Implications of Negation

To employ objectives to describe Brahman or to say anything positively about Him is to limit Him. All that can be said of Brahman is that he is 'not this', 'not that'. There are not two Brahmans, one with qualities and the other without qualities. There is only one Brahman. Just as a stage actor does not become a different man on coming out of the theatre, in the same way, while appearing possessed of qualities to one who perceives him from the empirical standpoint, Brahman at the transcendental level is devoid of qualities.

Samkara does not deny the importance of Iswara even thougth he regards him illusory from the trascendental viewpoint. Samkara has spoken of three levels. At the lowest level, the universe appears to be real and true. At the second level, the universe and Iswara both appear to be real and true. At the highest level, Brahman is the only reality. The worship of Brahman, possessed of qualities, acts as a stepping stone to the ultimate realization of the absolute Brahman.

Ramanuja's Brahman possesses qualities

According to Ramanuja, Brahman is possessed of qualities and characteristics. When the Upanisads said that Brahman is without qualities, they did not mean that there is absence of form or qualities, but rather that the qualities, characteristic of a being whose power is limited, are not to be found in Brahman. The Vadanta philosophers, according to Ramanuja, accepted three kinds of distinctions—

1. Svajatiya distinctions such as between one individual and another.
2. Vijatiya distinctions such as between human beings and elephants.
3. Svagat distinctions such as between the hands and feet of the same person.

According to Ramanuja, of these three kinds of distinctions, those that do not apply to Brahman are the first and second distinctions, because there is no other substance which belongs to the same class as Brahman, or to a different class. But Brahman is characterised by the third kind of distinctions. Even though Brahman is the sole existent, and no substance exists independently of or separated from Brahman, there are in Brahman elements of *jiva* and matter. Both these elements are real. Ramanuja's view is "*Visistadvaita*". According to him, Brahman is one in spite of its being differentiated from the conscious and the unconscious or the living and the material elements.

Brahman as cause and effect

According to Ramanuja, Brahman or Iswara is the creator, sustainer and destroyer of the world. In the state of dissolution, the physical world is destroyed and both the conscious and the material elements exist in seed form in Brahman. This has been called brahman as the cause. After creation, Brahman is manifested in the form of bodied *jivas*. This is said to be Brahman as the effect.

Implication of Upanisadic negation

The negation of Brahman in the Upanisads has been interpreted by Ramanuja in a manner differing from the interpretation that Samkara places upon it. According to Ramanuja, where the Upanisads have denied the existence of physical objects and described Brahman as unknowable, in effect negating Brahman thereby, they have spoken of Brahman as the cause, and not denied His possession of characteristics as interpreted by Samkara.

Ramanuja's Iswara

Ramanuja's Iswara is possessed of qualities. He is both immanent in the

universe as well as transcendent. He has a especific personality which consists of desires and purposes. He is the object of worship and prayer. He grants liberation to the devotees and is a sea of benevolence. Ramanuja's view concerning God resembles Western Theism. The distinction between the Iswara of Ramanuja and Nirjuna Brahman of Samkara, both being Ultimate Reality, can be understood from the following table.

	Iswara (Ramanuja) Unqualified		Brahman (Samkara)
1.	Iswara Himself is the Brahman possessed of qualities. He is the Supreme person.	1.	Brahman is without qualities. He is non-dual, pure consciousness, beyond space and time.
2.	Iswara, Jivas and universe, all have ultimate reality. None of them is unreal.	2.	Brahman is the only ontological reality. Other objects are only empirically real.
3.	Iswara has self-distinction. He is identity in differences. Existence, Consciousness and Bliss are among his qualities and attributes.	3.	Brahman is beyond distinctions. Brahman, rising above the distinction of the knower, the knowledge and the known, is himself perfect knowledge and pure consciousness which is true and of the nature of bliss.
4.	Brahman and Iswara are not different. Iswara is Brahman.	4.	Iswara is Brahman coupled with ignorance. Iswara is conditioned Brahman. Iswara does not have ontological reality.
5.	Iswara in the form of Brahman is the material and efficient cause of the universe.	5.	The creator of the universe is Iswara. It is he who is also its protector and destroyer as well as moral governor. Brahman is above all these functions.
6.	Iswara is the object of worship. He liberates jivas out of benevolence when they worship him.	6.	Liberation can be attained by achieving knowledge of Brahman.
7.	Even after having attained liberation, a jiva cannot become Iswara.	7.	Having achieved salvation the jivas attains the nature of Brahman.
8.	Ramanuja's view is qualified monism in which Iswara possesses qualifications.	8.	Samkara's view is monistic in which Brahman has been accepted as the only reality.

Criticism

According to Ramanuja, conscious (cid) an material (acid) are real parts of brahman. If Bhat is so, Brahman should be affected by the distortions of the physical world. In trying to solve this dilemma, Ramanuja has taken recourse to many assumptions. First of all, by means of the example of the body and the soul, he tries to communicate that just as the soul, being distinct from the body, is immune to the flux taking place in the body, in the same way, Brahman is not susceptible to the variations of the universe because he is distinct from it. Ramanuja has further given the example of a king and his subjects in solving this same problem. The subjects suffer pain or enjoy pleasure as they neglect or carry out the order of the king. Similarly, Brahman remains unaffected by the modifications in the physical or mental world, because Brahman is unchangeable. Ramanuja conceives of Brahman as attributed and the universe as his attribute, *visesana.*

None of these analogies adequately conveys the relation between the jivas and Iswara, because the relation of the soul to the body or of the king to his subjects is not the relation that exists between the whole Iswara and the part jiva, Ramanuja is himself aware of these difficulties. At one stage he has gone so far as to accept that the real nature of Brahman is indeterminate and He is not influenced or distorted by the modifications of the universe. If this statement is accepted as authoritative, then the variable physical element will no longer be of the nature of an internal characteristic. But such a course would weaken Ramanuja's central thesis that the conscious and the unconscious elements are real or actual parts of Brahman.

Qualified Non-Dualism

Ramanuja's philosophy is described as qualified non-dualism. It is monistic because in it the universe and the jiva are postulated to be a part of the supreme Brahman and the supreme reality has been accepted as only one. But it is a unique kind of monism because in its supreme reality, distinctions of Brahman, soul and the world are also accepted. In Ramanuja's philosophy, a particular kind of relation between the soul and Iswara and between the world and Iswara is believed to exist.

1. *Jiva and Iswara.* The relation between jiva and Iswara is that of the part to the whole. Just as the part connot be separated from the whole or just as the hand, the foot or any other part of the body has no existence apart from the body, the relation between the jiva and Iswara is one of inseparability. but, Ramanuja has not accepted identity between the soul and Brahman, as accepted by Samkara, because the part can never be the whole. According to Ramanuja, even in the highest state of the soul, *viz.* liberation, there is difference between the soul and Brahman because although in his proximity, the soul can attain his form, it can never be Iswara himself. The relation between Iswara and the jiva is like that between substance and quality, whole and part, controller and the controlled. Thus in Ramanuja's philosophy, the relation between the jiva and Iswara can be explained by calling it qualified non-dualism.

2. *Iswara and the universe.* Similarly, the relation between Iswara and the universe can also be said to be a qualified non-dualism. Iswara pervades everything. The universe is made of one part. of Iswara. Conscious and unconscious, jiva and the universe—these are the self-distinctions of Iswara, and hence both are related by non- dualism. But Iswara is also beyond both the conscious and the unconscious. He is above jiva and the universe. He is the supreme person. Ramanuja is a theist as well as a pantheist.

In this way, in Ramanuja's philosophy, the relation between jiva and Iswara and that between the universe and Iswara, as well as the state of liberation can be explained by calling it qualified non-dualism. He has interpreted the statements of Upanisads to explain this relation. For this reason, Ramanuja's philosophy is called qualified non-dualism.

Comparison of Advaita and Visistadvaita views

Non-dualism (Advaita) and qualified non-dualism (Visistadvaita) are two distinct schools of thought in Vedanta philosophy. The proponents of the two were Samkaracharaya and Ramanuja respectively. The most authoritative text of non-dualism is "*Sariraka Bhasya*" written by Samkara, while that on qualified monism is "*Sri Bhasya*" written by Ramanuja. As is evident from the differences between the two schools, they entertain differing views regarding the Ultimate Reality. According to non-dualism, the Ultimate Reality is non-dual and one. According to qualified non-dualism, on the other hand, the Ultimate Reality is of course, non-dual but there is scope for duality within this non-duality. It is for this reason that this view is called qualified non-dualism, The distinction between the two views will be clear from the following exposition.

Roughly speaking, the Ultimate Reality is studied in three forms—the self, world and God. According to the view held by the non-dualist school, Brahman is not possessed of any qualities or of any distinctions. According to the school of qualified non-dualism, Brahman possesses both qualities and distinctions. In

the former, Brahman is believed to be above God, as according to Samkara there is difference between Iswara (God) and Brahman. Brahman is without attributes and the only reality, and hence in the ultimate analysis, even Iswara is unreal. In the qualified non-dualism on the other hand, it is held that Brahman also possesses attributes, and hence, no distinction is made between Brahman and Iswara. Iswara is Brahman, or in other words, it is Brahman Himself who, in the form of Iswara, creates the world.

It depends upon one's choice as to which of the two, advaita or visistadvaita is preferred or found more in consonance with one's own view-point. One may however, make a generalization that the logically-minded persons will find the former viewpoint more agreeable, whereas, those, in whose mental make up it is emotion which is preponderant will find the latter view more acceptable. This is due to the fact that while the former school satisfies the intellect and mind of the aspirant, the latter view appeals more to the emotions and feelings. From the philosophical and purely logical standpoint, the more adequate view is that of Samkara, although, it has not paid sufficient regard to feelings. On the other hand, Ramanuja's view satisfies the demands of religion, although from the point of view of logic, it is open to many objections. Religion demands that the devotee should always enjoy the bliss of worship. The worshipper himself never desires to become God. He wants to live near God, to exist in his vicinity, to live in the land of God. The view of Ramanuja concerning liberation satisfies this desire of the devotee. Similarly, from the religious view point, Ramanuja's conception of self and the Brahman is superior to that of Samkara. It is not possible to worship that which is devoid of qualities. The dualism between the devotees and Iswara is necessary for the purpose of love. Pringle Pattison has correctly written, "It requires two to love and to be loved, two to worship and to be worshipped . . ." It is for this reason, that the religious men tend to look upon the world as an act of God. But there are many difficulties in regarding the world as the result of divine action. For example, in Ramanuja's opinion, there is no place in such a view for mystic experience in which the devotee experiences an identity with the object of his devotion. This satisfaction can, however, be derived from Samkara's philosophy.

Thus, it may be said that in the consideration of Ultimate Reality, Samkara's philosophy offers satisfaction to the demands of logic and philosophy, while the view propounded by Ramanuja affords satisfaction to the demands of religion. Samkara's view is not likely to satisfy the religious and emotional individual. On the other hand, Ramanuja's concepts are not likely to satisfy the logical-minded men. But there are very few individuals who may be classed as purely rational and intellectual or purely emotional. Most individuals possess both the emotional and the rational strain in them, and this is as it should be, because, otherwise the man will become one-sided. Philosophy and logic cannot replace religion, nor

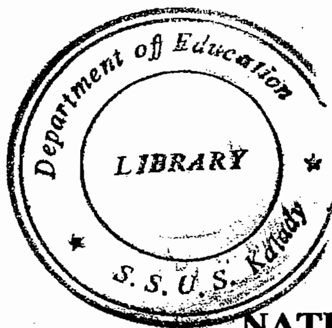
can religion replace them. Thus in the final analysis, the philosophies of Advaita and Visistadvaita are complementary. Together they satisfy the whole being of man.

METAPHYSICS OF SHAIVA SIDDHANTA

Tattva means the ultimate reality, that beyond which there is nothing. It remains uncontradicted in all times. *Shaiva Siddhanta* admits three ultimate substances *viz.,* Pati, Pashu and Pasha. These are eternal substances. Pati means the lord Shiva, Pashu is the jivatma while pasha is the bondage. Pashu is in bondage and Pasha is unconscious. Thus Pati alone is ultimate reality. This Ultimate Reality has been called by various names in Shaiva Siddhanta such as Shiva, Rudra, Hara, Mahadeva and Pashupati etc. Shiva is the deity of universal happiness and peace. He has been called Rudra in Vedas. Mahadeva means the highest and the most superior among deities. He is known as Pashupati as he is the protector of all beings from Brahma to the lowest beings.

Pati has two eternal powers *viz.,* knowledge and activity, known as *Swarupa lakshana* and *Tatastha lakshana* respectively. Pati is pure, self illuminated, Existence, Consciousness and Bliss, all-pervading, free, subtle, eternal and beyond subject and object. Shiva has *Panchakriya-karitva* as his characteristic. He always performs five activities *viz.,* Creation, Sustenance, Destruction, Elimination and Grace. Of these the first four are of the nature of enjoyment while the fifth is of the nature of liberation. Thus all the activities can be summed up into *Bhoga* and *Moksha.* Why does Paramatma performs five functions? According to Shaiva Siddhanta the self contented Paramatma, due to his grace upon the living beings, performs these functions for their enjoyment and liberation. He removes the impurities of the jiva through creation, sustenance, destruction and annihilation and awards liberation by his grace. Thus the proof for Pati is the world itself. The scriptures also support his existence. *Agama* testimony includes *Vedas* and *Agamas* equally. But the question is how can *Pati* become doer without a body? In answer to this Shaiva Siddhanta points out that Paramatma has got a mantra body since if he has physical body he will be subject to impurities. Therefore his body has pure knowledge and activity. Shivagra Yogi has solved this problem in a different way. According to him, doer is of two types. Firstly, there is action due to senses and other organs and secondly there is voluntary action. This second again, has been divided into two classes first activity as mental process and second activity due to mere contact. The example of the first is in Brahman while that of the second is in Shiva. Therefore, there is no impurity even after activity. The doer, again, is of three types according to conditions such as *Shakta, Udyukta* and *Pravratta.* While all the prapancha is busy in its dynamism, Shiva retains the power to act. He is therefore, called Shakta that is one who can. While His power is urged towards

activity. He is known as Udyukta or one who is tendentious. And inally, when He has already performed and activity. He is known as *Pravratta* since His power has already acted. Shivagra Yogi has divided doer into nine types. These distinctions of the doer are due to the uniting power of the Shiva. This power has been divided into two forms *viz., Samavayini* and *Parigraharupa. Samavayini* is conscious, untainted and liberating. *Parigraharupa* power gives results. The relation of Shiva with Shakta is *Bhedabheda* just as that of sun with the rays. Shakti is the attribute while Shiva is the attributed and the two have non-dual relationship. Again, the attribute as attribute is different from the attributed. Therefore, the relationship of *Bhedabheda* among Shiva and Shakti has been admitted.



Chapter - 4

NATURE OF SELF AND JIVA

One fact which indubitably emerges from any detailed study of the Eastern and Western systems of philosophy is that the concept of self has been the subject of many differing theories. Some philosophers believe it to be static, others dynamic, some consider it to be universal in character, others more personal or specific. Absolute is another concept which has been considered variously. Some philosophers find identity between the self and the absolute while others consider the self to be a mere shadow of the absolute. In much the same way there is considerable lack of agreement concerning the relation between the self and individuality, some seeing much individuality in different selves while others attribute to the self a universality which rejects any individual variation . The nature of the self is controversial subject; it has been viewed as some kind of substance possessed of many qualities and also as something which cannot be considered a substance. Materialistic philosophy considers the self to be of the same nature as material substance, not distinct from it in any way. The dualist distinguishes between the body and the self. Consciousness is one quality which has been attributed to the self, but it is then considered to be a substance possessing that quality. Other thinkers believe it to be pure consciousness and not a substance possessing the quality of consciousness. Another dimension is added to the problem when the question of the number of self is raised. Some consider it as one while others believe that there is a multiplicity of selves. And even among those who believe in the multiplicity of selves there are some who believe that each one of these selves there are some who believe that each one of these selves has an independent existence while others opine that all are shadows of one absolute or divine self.

Comprehensive Viewpoint on the Self

It is quite obvious that differing experiences have given birth to the widely varying accounts given of the nature of self by different thinkers. No useful or widely applicable result can be achieved by selecting one or the other viewpoint as final, whether the selection is a random one or guided by inclination. Generally speaking, of course, in philosophical speculation each individual must follow his own experience and instinct but if a comprehensive attitude is adopted, it will be seen that the different views on the self acquire a

supplemental character. And from this standpoint it becomes possible to propagate a theory which can explain each different experience.

UPANISADIC THEORY OF SELF AND JIVA

According to Upanisads, the individual self and the supreme self reside in the same heart of the same body like darkness and light. The first has been called as jiva while the second has been called to be the self. The Jiva enjoys the consequences of his action and feels pleasure and pain and the self is beyond all these. Both are without beginning and eternal. The jiva is ignorant and its pain and bondage are due to ignorance. By the knowledge of the self, this ignorance along with its pain and bondage is destroyed. The self is one. It knowledge destroys all dualism. Some Upanisads have not distinguished between jiva and self, while in others the distinction is very clear. The self has been identified with God or Brahman, while the jiva has been taken as different from them.

The jiva is different from the body, mind, intellect and senses. It is beyond these. It is the knower, the enjoyer and the doer. It is eternal, conscious and many. It is without beginning and without end. But it does not possess infinite knowledge. It is beyond birth and death and does not die with the body. It has the freedom of will. It is caught in the bondage due to its action. It gets merits and demerits, pleasure and pain according to its good and bad deeds. It has desire, will, activity and character. It is subject to re-birth. Its re-birth is according to its karmas.

Four Stages

1. *Waking.* In the waking stage, the Jiva is called '*Vaiswanar*', which enjoys the worldly objects through eternal senses.

2. *Dreaming.* In the dreaming stage, the Jiva is known as "Taijasa", which knows the subtle internal objects and enjoys them through the mind.

3. *Sleeping.* In the sleeping stage the Jiva is called "Prajna" which is one, uniform, conscious and bliss and does not perceive internal objects.

4. *Turiya.* In the Turiya stage the Jiva is known as "Atman" which is neither conscious nor unconscious, but one, non-dual, universal consciousness. The Atman is Brahman.

Five Sheaths

The Jiva is within the five sheaths, *i.e.*, subtle bodies. These five sheaths are as follows:

1. *Physical Sheath (Annamaya Kosa).* This sheath is form-wise, the sense organs and the body are maintained through this sheath.

2. *Vital sheath (Pranamaya Kosa).* The vital sheath is within the physical

sheath. It is full of the vital energies which create motion in the body, and it is sustained through them.

3. *Mental Sheath (Monomaya Kosa).* The mental sheath is within the vital sheath. It depends upon the mind in which there is selfish volition.

4. *Consciousness Sheath* (*Vijnanamaya Kosa*) The consciousness sheath is within the mental sheath. It depends upon the intellect and its activities. In it there is the dualistic knowledge of the subject and object.

5. *Bliss Sheath* (*Anandmaya Kosa*). The bliss sheath is within the consciousness sheath. It is full of bliss and without distinction of subject and object. It is infinite, transcendent and perfect. It is not a sheath of the self, but of its essence. This self is the real essence of the Jiva, *i.e.,* Brahman. By its knowledge the bondage of the Jiva is loosend. This knowledge is attained through direct experience. In the *Kathopanisad* this self has been called the ultimate reality, immortal, self-evident and self-enlightened. In the parables of *Yama-Nachiketa* and *Indra- Virochana,* the self has been explained as the ultimate reality. In the words of Yajnavalkya, "The self is the ultimate knower, it is knower of all things, hence it cannot be known in the form of an object." And yet it is not a mere *nihil.* Even after the setting of the sun and moon and the extinction of the fire, the soul shines in its own effulgence. According to *Kathopanisad,* "It is by the shining of the self that everything else shines, it is by light that all this is lighted." In the words of *Mundaka Upanisad,* "The fire is its head, the moon and sun are its eyes, the four directions of the space are its ears, the Vedas are its speech, the air is its breath, the universe is its heart. Because, in fact, it is the inner dweller, self of all Jivas." Samkara has referred to a verse in which the self has been taken in various meanings. According to this verse the self means that which is present in all, which is subject and knower, which experiences and enlightens all objects, which is immortal and always the same.

JIVA AND SELF IN GITA

Jiva is the eternal part of God. His body is limited in space and time. It is born and it dies. The soul is unborn, immortal and beyond space and time. It is infinite and eternal. It is indescribable, unchanging, all prevading, immovable and actionless, It is beyond the mind, intellect and senses. It was before this body and shall remain after it. When the body becomes useless it leaves it and enters new body. It is beyond *Sattva, Rajas* and *Tamas.* The pleasure and pain, illusion, emotions, passion, mind, intellect and senses, are born from these three *Gunas.* Their objects are also born through them. The self is beyond *Gunas* and their modifications. By going beyond *Gunas* due to self-realization, the man is not touched by pleasure and pain and becomes a mere detached withness. This is the *Sthita-Prajna.* Knowledge is the essence of soul. By controlling the senses

through the mind, mind through the intellect and the intellect through the spirit, one can realize the self and ultimately the God.

But God realization is not possible without self surrender In it the man becomes merely an instrument of the divine power. He does not work for God, but acts as his instrument. In the Gita the *Sthita-Prajna* works for the good of the living beings, but ultimately it becomes spontaneous and natural for him. It is his nature. Thus the Gita takes man beyond the dualism of ethics into religious field. Even beyond this is the spiritual field in which all the conflict of the moral level and the dualism of the mental level disappears and the man, established in the divine consciousness, acts for the good spontaneously. Some may doubt here that this takes away the entire freedom of man, but this doubt is based upon a dualistic conception of the relation of God and soul. Freedom does not mean indeterminism, but self determinism and when this self is God or when God is present in man in the form of the self, then the real freedom lies in becoming a divine instrument, Only this has no egoism of will. Thus the meaning of absolute surrender to God is self-realization which is the ultimate principle of all Indian philosophy, religion and ethics.

Thus the secret of Gita is philosophy, religion, ethics and other fields, is integral spiritualism. One-sided spiritualism emphasizes renunciation of Karma and God realization by leaving the world. On the other hand, the materialism taking the pain as essential to life, emphasizes maximum satisfaction of physical urges. In the integral spiritualism both altruism and selfishness, the body, mind and intellect, all find satisfaction. Thus divine status leads towards divine transformation and divine bliss. It is this attitude which can transform human nature in the present age and can give spiritual peace and bliss to human race by synthesizing the individual and social good and it is in this that one can find ultimate culmination of the physical and mental evolution of mind.

CHARVAKA DENIAL OF SELF

Being materialistic, the Charvakas do not believe in the existence of an invisible, unchangeable and immortal soul. Consciousness is, in fact, the quality of body. It does not exist separate from or outside the body. We do not perceive any soul except body in a conscious state. The combination of the five elements is termed as body. Consciousness is produced by the coalition of these five elements. How can a soul or a conscious being originate from inanimate objects? This question naturally crops up. Charvaka replies that just as combination of betel leaf, nut, lime and catechu produces red colour, in the same way the fusion of these elements sparks off consciousness of Vijnana. The actions attributed to the soul are really the actions of the body. In our day-to-day practice also we identify body and soul. Sentences in common use like "I am lame," or "I am fat" clearly indicate that common people do not differentiate between body and soul.

According to the Charvakas every body should follow the path pursued by mean in general. Knowledge, action, conscience, memory, experience etc., are not the attributes of the soul, but of the body. Happiness and sorrow are attributes of the body.

Of the Charvakas there are two types viz., *Dhutta* or cunning Charvakas and *Sushikshit* or educated Charvakas. The former consider the conscious body to be the soul. With body it exists and with body it perishes. Consciousness can be experienced nowhere except in the body. So consciousness is not the attribute of soul, which has a separate existence of its own. It is associated solely with body. The Sushikshit Charvakas, on the other hand, believe in the separate existence of body. The soul has eternal knowledge and enjoys different experiences. But it perishes with the body. The soul does not migrate from one body to another, had it been so, man would have retained the experience of previous life, just as he remembers his experience of childhood. Thus some of the Charvakas are *Dehatmavadin,* i.e., those who identify body and soul. Others are *Indriyatmavadin,* because they consider the senses to be the soul. There are others who regard soul and nothing but *Prana* or vital principle and are therefore termed as *pranavadin.*

There are still others among the Charvakas who see no differences between '*mana*' or mind and soul and are known as *Atmamanovadin.* Sadanand has described these four categories of the Charvakas in his 'Vedantsara'. But all of them unanimously hold that the soul does not survive the body. Hence their repudiation of the theories of re-birth, heaven, hell and karma etc.

Criticism of the Charvaka View of Soul

The above mentioned views about the soul have come under heavy fire. The soul occupies a very high and important place in Indian metaphysics. So the other Indian philosophers have put forth the following strong arguments to contradict the Charvaka view:

(1) According to Vatsyayan, a prominent Naiyayika, the fact that consciousness resides in body does not necessarily make the former an attribute of the latter. For example, water can be hot, but hotness is the quality not of water but of fire. Similarly, consciousness though residing in body is an attribute not of the body but of the soul. Secondly, the body is composed of different parts. Had consciousness been the attribute of the body, it should have been located in some particular part of the body. But it is found in all the parts of the body. The qualities of the body are either perceptible by the external sense-organs or imperceptible. But consciousness is neither perceived by the external sense nor imperceptible, so it is not a quality of the body.

(2) According to Udayana body is changeable. Its consciousness is the quality of the body, it should also be changeable. In that the memories of childhood cannot be retained by a young man, recollection is not the function of the body, because we remember actions of a particular part of the body, even when that part is severed from the body. Nor can we maintain that past experiences are remembered by the atoms of the body. If it were so, then recollection would not be perceived because the atoms in which it subsists are imperceptible. That consciousness is a quality of the body is clearly ruled out by these arguments. It is immune to change and recollection is possible because of it.

(3) Jayant has also put forth similar arguments. According to him if consciousness were the quality of the body, the latter would not be exposed to unconsciousness and death. Further, any increase or decrease in the body would necessarily entail a corresponding increase or decrease of consciousness. It also cannot be a quality of mind or senses. If the Charvaka persists in regarding it as conscious, his mind differs from the self (atman) only in name. In fact, consciousness is the quality of the soul.

(4) Vijnan Bhikshu repudiates the Charvaka doctrine of the origin of consciousness. Only that thing can be produced by the combination of some elements, which though in a dorment stage, is already possessed by the latter. Obviously, therefore, consciousness cannot be the outcome of the fusion of the four inanimate elements. Again, if it were a natural quality of the body it should be always with it, since a natural quality persists so long as the substance persists. Moreover, if consciousness were the quality of the body it would be found in different parts of the body, even when they are divorced from the body. But a part of the body, separated from it, loses consciousness. The qualities of a thing exist in its material ingredients. So, if consciousness does not exist in the component parts of the body, it cannot exist in the body as a whole also. It is more reasonable to believe in an external soul, having consciousness as its attribute, than to regard body as full of several powers of consciousness.

(5) Samkara and Vachaspati Misra have given the following arguments against the Charvaka philosophy:

(*i*) If consciousness is the specific quality of the body, it should exist in deep sleep, swoon and the like.

(*ii*) If consciousness is the quality of the soul, why is it not perceived by other people? Other qulities are perceptible to others. Why is there an exception in the case of consciousness?

(*iii*) Consciousness is either insentient or sentient. According to the Charvakas everything in this universe is insentient. So it follows that consciousness is also insentient. But an insentient object cannot be apprehended by another

insentient object. Then how does consciousness apprehend other insentient things? Thus is is clear that consciousness is different from insentient matter. Consciousness is self-luminous and illuminates other objects also. Therefore, consciousness can never be denoted with its objects.

(iv) Recollection etc., cannot be the function of the changeable body. Only an eternal and unchangeable soul can account for such actions.

(v) Consciousness cannot be the quality of the body, because when the person dreams, consciousness remains active, although the body becomes inactive.

(vi) There cannot be usual perception without light. The perception, however, is not a property of the light, but of the eyes. There is no consciousness without body. But consciousness is a quality, not of the body but of the soul.

(vii) Subject cannot be identified with object. The body is subject and the soul is object. So the soul has an existence separate from the body. Consciousness is the quality of the soul. Chaitanya is identical with soul.

(6) According to Rajasekhar Suri, soul is one, permanent and the perceiver. The identification of body with soul cannot explain recollection, the synthesis of different sensations and the process of perception. So consciousness is a quality of the soul. It cannot be attributed of the body.

(7) Vidyanandiswami, a Jain philosopher, has exposed the Charvaka doctrine of the origin of consciousness. The existence of the soul is proved by self-consciousness (*Swasamvedena*). It is known by self-awareness. So conscious being is different from insentient objects. The latter are perceived by the sense organs. The former is self conscious and self aware.

JIVA TATTVA

The Jainas define Jiva or Atman as conscious substance. Atman in this world is known as Jiva. It has prana and physical, mental and sensuous powers. In its pure condition, jiva has pure knowledge and vision (*i.e.* Nirvikalpa and savikalpa jnana). But due to the effect or Karma, hiva is yoked with five Bhavasrva, *viz.* Auspasamik, Ksayik, Ksayopasamik, Audayik and parinamik. Jiva with Pudgala is termed as sansari. Jain philosophy is parinamavadin. So bhavas into dravya and vice-versa.

The Attributes of Jivas

Jiva is self-illuminated and illuminates others things also. It is eternal and pervades the whole body. It enjoys the fruits of actions and tends to go upwards. Karma enters into it due to Anadd Avidya (ignorance) and it is bound down in shackles. The fetterte Jiva is conscious (Chetana) and Nitya Parinami. Possessed of the qualities of flexibility and resilience, it assumes the from of the body it enters. It does not envelop the body, it feels in its every part. One inanimate object cannot enter into another inanimate object. But Atman can enter into matter. Similarly, one jiva can enter into another jiva. Jiva has no form and is therefore not the object of eyes. Its existence is determined by self experience. In released state (Mukta Avastha) it attains samyak jnana. Jiva has pradesas, which are also called paryayas. So jiva is called astikaya (possessing pradesa or body). Jiva is parinami. It is ever characterised by birth, destruction and eternity. It happens due to the effect of time.

Jiva is inherently possessed of infinite perception, infinite knowledge and infinite power. Their manifestation is blocked by the clock of action. Feeling or consciousness and the result of consciousness are the special attributes of Jiva. Knowledge is also of two kinds. They are respectively termed as attributed knowledge and knowledge without attributes.

The former is of eight kinds, *viz.,* Mati, Sruta, Avadhi, Manahparyaya and Keval, and three viparyayas *viz.,* Kumati, Kusruta and Vibhanga vadini. Kevala jnana is pure and manifests itself after the annihilation of actions.

The Paryayas of Jiva

There are four paryayas or parinamas of jiva, *viz.,* Divya Manusa Narakiya and Tiryak. Paryaya is also of two kinds *viz.,* dravya paryaya and Jiva paryaya. Dravya paryaya gives us a vision of unity in the diversity of paryayas. Paryayas. Paryaya is a term applied to the changes which occur in the attributes of dravyas due to parinama. For example, mango sheds its green colour and becomes pale, though it retains its mangoship (Amatva). Dravya prayaya is also of two kinds, *viz.,* samana jatiya dravya paryaya and asamana jatiya dravya prayaya. The former is the outcome of the combination of inanimate dravyas, while the latter is born out of the combination of inanimate and animate dravyas. Skandha and human body are sabhavavadins. The body, no doubt, perishes, but never the soul which though assuming different forms—divine, human and hellish—is nevertheless, eternal. Dravya is eternal, prayaya, on the other hand, ephemeral. The Jaina theory of Anekantavada seeks to explain this belief of the Jainas.

The Different Kinds of Jiva

Broadly speaking, jiva is of two kinds, *viz.,* Baddha and Mukta. The former is further subdivided into two categories. *viz.,* Trs or jangama and Sthavara. The sthavara jivas sthavara jivas possess only one sense—organ (Indriya). *i.e.,* 'Tvak Indriya.' Earth, water, fire, air and vegtable world fall in this category. The jivas, possessing more than one than one sense-organ, are termed as trs. Thus human beings, birds, animais, gods and devils are included in the category of trs jivas. Thes jivas have five sense-organs. They have different names, which are determined by the different kinds of bodies, which they possess. Jivas like stone, who assume earth bodies, are known as prthivi kaya. Similarly, Apkaya jivas are those jivas who known as prthvi kaya. Similarly, Apakaya jivas are those jivas who assume watery bodies. So also we have Vayukaya and Tejahkaya etc.

The Proofs of the Existence of Soul

The proofs for the existence of soul also are of two kinds, *viz.,* direct and indirect. Lashing out vehemently at the scepticism of the Charvakas. Gunaratna has put forth a direct proof of the existence of soul. When we see the attributes or qualities of soul, we directly realise the existence of soul. The perception of attributes tantamounts to the perception of the dravya. I feel that I am happy. This feeling enables me to have a direct relisation of the existence of soul. Similarly, the experience of different attributes (dharmas) *e.g.,* sorrow, memory, thought, doubt, and knowledge *etc.,* leads to the direct relisation of the possessor of these attributes (dharmas) *i.e.,* soul.

The following are the indirect proofs for the existence of the soul;

1. The body can be moved according to one's will. So there must be its mover, the soul.

2. The sense-organs like eyes, ears, etc., are the various instruments of knowledge. Without a co-ordinator, knowledge cannot be gathered through these sense-organs. The soul is the required co-ordinator.

3. Besides material cause, an efficient cause is also required for the production of inanimate objects, *e.g.*, a jar or a piece of cloth. The body also cannot come into existence without an efficient cause. The soul is the efficient cause of the existence of the body.

Refutation of the Charvaka view of the soul

The Jainas have given the following argument against the Charvaka view of the soul:

1. There is no direct evidence to indicate that consciousness is produced by elements nor can it be inferred, because no concomitant relationship can be discerned between the body and the consciousness.

2. Cause-effect relationship also does not exist between the body and the consciousness, because the growth or decline of the one does not entail the growth or decline of the other. The inanimate elements are merely instruments. They cannot produce consciousness unless aided by an efficient cause. The soul is such an efficient cause.

3. The soul is intimately connected with the body. So one does not feel its existence as independent and separate from the body. Thefore, sentences like 'I am fat' etc., are to be taken figuratively not literally.

4. The thing, whose existence is refuted, definitely exists somewhere else in some form or the other and physical, mental and sensous powers. In its pure condition, Jiva has pure knowledge and vision *i.e.*, *Nirvikalpa* and *Savikalpa* Jnana. But due to the effect or Karma, Jiva is yoked with five *Bhavasatvas viz.*, Aupasamik, Kshayik, Kshayopasamik, Audayik and *Parinamik.* Jiva with Pudgala or matter is termed as *sansari* or worldly. Jaina philosophy is *parinamavadin.* It believes that causes change into real effects. So *bhavas* change into *dravya* and vice *versa*.

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Jiva is self-illuminated and illuminates other things also. It is eternal and pervades the whole body. It enjoys the fruits of actions and tends to go upwards. Karma enters into it due to eternal ignorance and binds it in shackles. The fettered Jiva is conscious. Possessed of the qualities of flexbility and resilience, it assumes the form of the body it enters. The expansion of Jiva differs from that of inanimate objects. It does not envelop the body; it is felt in each of its parts. One inanimate object cannot enter into another inanimate object. But Atman can enter into matter. Similarly, one jiva can enter into another Jiva. Jiva has no form and is therefore not the object of eyes. Its existence is determined by self-experience. In the released state, it attains right knowledge. Jiva has *pradesas,* which are also called *paryayas* or modes. So jiva is called *astikaya* (possessing *pradesa* or body) Jiva is *parinami* or resultant. It is ever characterised by birth, destruction and eternity. This is due to the effect of time.

Jiva is inherently possessed of infinite perception, infinite knowledge and infinite power. Their manifestation is blocked by the cloak of actions.

Feeling or consciousness and the result of consciousness are the special attributes of Jiva. Knowledge is also of two kinds: attributed knowledge and knowledge without attributes. The former is of eight kinds, *viz., Mati, Sruta, Avadhi, Mahahparyaya* and *Kevala,* and three *viparyayas viz,* Kumati, Kusruta and *Vibhaggavadani.* Kevala Jnana is pure and menifests itself after the annihilation of actions.

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The different kinds of Jiva

Broadly speaking, Jiva is of two kinds, *viz., Baddha* (Bound) and *Mukta* (Free). The former is further sub-divided into two categories, viz., Trs or *jangama* and *sthavara.* The sthavara jivas possess only one sense organ, *viz., 'Tvak Indriya'.* Earth, water, fire, air and the vegetable world fall in this category. The jivas, possessing more than one sense-organ are termed as Trs. Thus human beings, birds, animals, gods and devils are included in the category of Trs jivas. These jivas have five sense-organs. They have difffferent names, which are determined by the kinds of bodies they possess. Jivas who, like stones, assume earthly bodies are known as *prthvikaya.* Similarly, *apakava jivas* are those who assume watery bodies. So also we have *Vayukaya* and *Tejahkaya jivas,* meaning those having the bodies of air and light respectively.

Proofs for the existence of soul

According to Jaina philosophers, the proofs for the existence of soul are also of two kinds, *viz.,* direct and indirect. Lashing out vehemently at the scepticism of the Charvakas, Gunaratna has put forth a direct proof of the existence of soul. When we see the attributes or qualities of soul, we directly realise the existence of soul. The perception of attributes is tantamount to the perception of the substance. I feel that I am happy. This feeling anables me to have a direct realisation of the existence of soul. Similarly, the experience of different attributes *e.g.,* sorrow, memory, thought, doubt and knowledge leads to the direct realization of the possessor of these attributes, *i.e.,* the soul.

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The body can be moved according to one's will. So there must be its mover, the soul.

BUDDHIST THEORY OF NO SOUL

Buddha does not believe in any permanent soul. Consciousness is an eternal process in which there is the relation of antecedent and subsequent between different movements. But there is no unchanging, immutable soul behind this process. Hence logically there is no place for re-birth in Buddhist philosophy. After death the samskaras of the jiva remain. These samskaras are according to his karmas and it is due to these that a link between one birth and another is maintained. The samskara is expressed in the last thought of a dying person. Along with this power of karma attachment of clinging (Upadan) is also required. The Upadan is the power which is the cause of the new birth according to old karmas. Without it the karmas themselves have no power. After the attainment of liberation, the attachment is destroyed and Upadana annihilated, resulting into the negation of the re-birth. There is no similarity between the past and the present individual except that the new is according to the karmas of the old. Sometimes even consciousness has been admitted as remaining after death. "Whatever we are or whatever we have thought is the result of it, consciousness has been rightly conceived as the essence of our soul." In fact, this proves the close relation between consciousness, action, thought and will. After the attainment of Nirvana, one is liberated both from the consciousness as well as from actions.

The theory of no soul also follows from the doctrines of dependent origination. There is no invisible permanent substance besides the flow of consciousness. As the body is destroyed the five skandhas disappear into the five elements (*Pancha bhutas*) and nothing remains besides the Upadana or karma. This principle is known as the theory of non-soul in Buddha's philosophy.

Like the view of William James, Buddha also admits the self as the flow of consciousness. In the consciousness the present moment is the result of the past moment and the future in the result of present. Thus one moment succeeds another moment and the actions and the memory of the past moments are transferred to next moment. The cause of the present mental state is the past mental state. Buddha has explained the continuity of the life with the example of the flame of a lamp. There is cause and effect relation between antecedent and subsequent states of life. The life is a systematic and continuous process of different stages. In this process every stage depends on the stage preceding it, and the subsequent stage is the result of the present stage. Hence the life is homogenous. Like the flame of a lamp it is changing every moment. The flame of a lamp in every moment depends on the conditions prevailing at that time, but inspite of the difference in flames, they appear to be the same due to continuity. Buddha believes in rebirth and the principle of karma. He, however, does not believe in rebirth in the sense that a soul enters in a different body after leaving one body, but rebirth means that another birth follows every birth, or another birth is caused due to one birth. Just as a lamp can be lighted by another lamp and yet the lights of both cannot be identified, similarly in spite of cause-and-effect relations between the two, the two births are different and not identical.

As a matter of fact, Buddha has always asked the disciples not to indulge in useless discussions regarding the soul. If the soul is taken as eternal, one gets attached to it and suffers in the efforts to make it happy. According to Buddha, the love with the invisible and unproved soul is as much ludicrous as the love of some invisible and imaginary beautiful woman. The attachment towards this soul is like preparing a ladder to mount on a place which has not been seen by any one.

According to Buddha man is a name for a conglomeration. Just as wheel and other parts of a chariot are together called a chariot, similarly the body with the external form, mental states and colourless consciousness is together called human being. This conglomeration (*Sanghat*) is the man. Besides this there is no soul. So long as this conglomeration remains, the life of man also remains, death is the name of its destruction.

At another place, Buddha has called the man as the sum total of five *skandhas*. These five *skandhas* are changing elements and man is more or less a collection of them. As the man dies, this collection is scattered. In the five *skandhas* the first is the '*Roop*' which includes the form, complex and size etc., of the human body. Another *skandha* is *Vedana* which includes the feelings like pleasure, pain and aversion etc. The third *skandha* is consciousness or *sanjna*, it includes different types of conglomerations and knowledge. The fourth *skandha* is the samskaras which include the tendencies due to the actions of the past birth. The fifth *skandha* is the *Vijnana* or consciousness.

Doctrine of momentariness

According to Buddha, "All the existing things have been orginated due to some cause. All these things are non-eternal in every way." Whatever appears to be eternal and permanent is also perishable. Whatever appears to be great has also its decline. Where there is union there is also separation. Where there is birth there is also death." Five things are absolutely necessary, Whoever can be old he must become old, whoever can be ill he must fall ill, whoever is subordinate to death he must die, whatever is perishable its destruction is imperative and whatever is non-eternal it must go. These rules cannot be violated by any worldly or divine power. view is a middle course between the views of absolute existence and absolute nihilism. "All things exist, this is a one-sided view, nothing exists, this is another one-sided view, Leaving both these one-sided views, Buddha teaches middle path and the essence of the middle doctrine is that the life is a becoming, it is *Bhavarup*." Everything in this world is merely a conglomeration of perishable qualities. Everything is momentary. This world is determined by the principle of dependent origination. It has neither beginning nor end. Thus human beings, animals, Gods, plants, things, bodies, forms, substance etc., all are perishable. Everything has a beginning, existence and extinction.

This doctrine of impermanence (*Anityavad*) of Buddha was given the form of the doctrine of momentariness by his disciples. As a matter of fact the doctrine of momentariness follows from the principle of dependent origination. Whatever is born will also be destroyed and whatever may be destroyed cannot be throught to be permanent. Hence everything is momentary. Thus the doctrine of mementariness goes further than the principle of impermanence. It not only means that everything is impermanent, but according to it everything exists only for a moment.

The Buddhist philosophers have given several arguments in support of the doctrine of momentariness. Of these one of the most important arguments is that of *Arthakriyakaritva, i.e.,* the argument from the power of generating action. According to this principle only a thing can produce effect which has existence and whatever cannot produce effect has no existence. Similarly, so far as a certain thing has the power of producing effect, it has existence. When it ceases to produce any effect, its existence also ceases. Again, one thing can produce only one effect. If at this time a thing produces effect and at the next moment another effect is observed or no effect is observed, then one should suppose that the former thing has ceased to exist, because one thing can produce only one effect in one moment, *e.g.,* a seed cannot develop in the same way in any two moments. When the seed is in the bag, it will not sprout in the form of a plant; when sown in the earth, it sprouts in the form of a plant. This plant again develops from moment to moment. In this process of development no two moments are similar or identical. Hence there can be no one cause of the effect observed in two moments or in other words the plant is changing from moment to moment, and so by the principle of the power of producing effect the seed is also changing from moment to moment.

Similarly, all the things of world are momentary. The sould is momentary because no man can remain identical in two moments. This principle is known as the doctrine so momentariness. The Buddhist principle of karma and the doctrine of no-soul are very much related with the principle of impermanence or that of momentariness, Hence the criticism of the principle of momentariness will be covertly the criticism of the principle of karma and the theory of no-soul.

Samkara has advanced the following main arguments against the theory of momentariness.

(1) If the self is momentary, knowledge is impossible. The Buddhist philosophers have not differentiated between the self and its modifications. Whatever is subject to modifications cannot know another thing which is being modified. The knowledge of change requires an unchanging knower. Samkara differentiates between bodhi and pratyaya, knowledge and ideation. Idea is changing, knowledge is eternal. Knowledge presupposes a knower which can unify the automatic experience coming through different sense organs. Perception requires the unification of the scattered sensations. This is the function of the self. To experience change one must himself be beyond change. Only because of some similarities, some states cannot be called to be the states of one thing. For it all these states must have some common permanent element. Similarly, if the soul is momentary, the processes of comparison, memory and other mental activities are impossible.

(2) The cause and effect relation cannot be explained on the basis of the principle of momentariness. If a cause remains only for a moment and absolutely disappears next moment, it cannot produce and effect because it not only requires the existence of the cause but the cause must continually act. Thus, if the cause is momentary, the effect will be conceived to be born out of nothing and if this is so any effect can be born from any cause or effect can be generated even without cause which is clearly impossible. The relations of cause and effect is impossible without continunity between the two and any sort of continuity is against the principle of momentariness. The origination, sustenance and destruction cannot be in the same moment and if they are in

different moments and the different stages of the same thing that cannot be called to be momentary.

The Jaina Acharya Hem Chandra has advanced five arguments against the principle of momentariness.

1. *Krta Pranasa.* The karma of human beings cannot be explained on the basis of the principle of momentariness. This also annihilates ethics. If a man has done an action and the next moment he is another man, how can this other person be given the fruits of the action of the former simply on the basis of similarity. The Buddhist philosophers have not answered this question of the king Milinda that if the self is merely a process of momentary modification, who is the doer of them and who gets their fruits.

2. *Krta Karma Bhog.* Similarly, the bearing of the fruits of karma also cannot be explained on the basis of the principle of momentariness. If the self is changing from moment to moment then the bearing of its fruits should be changing.

3. *Bhava Bhanga.* On the basis of the principle of momentariness the word (Bhava) also cannot be explained nor it has any meaning.

4. *Moksha Bhanga.* When the individual is momentary then his efforts to get rid of the miseries should be useless because even the miseries must be conceived to be momentary. Again, it is another person who shall get rid of the miseries because one who makes efforts is also momentary and ceases to exist after a moment. Thus the principle of momentariness cuts at the root of the first great truth advocated by Buddha and also the remaining three great truths depending upon it. The eightfold path also becomes meaningless and the Buddhist religion itself becomes futile. On this principle Nirvana has no meaning because it is also momentary. As a matter of fact no one can deny the changing nature of the world, but this change is absolutely on the pragmatic level. If it is taken as the basic truth, Nirvana becomes meaningless. Nirvana can have any meaning only if it is taken as the transcendental truth and momentarism as the pragmatic truth. The followers of the Hinayan sect of Buddhism have tried to present certain solutions in this case, but they are far from being consistent.

5. *Smrti Bhang.* Like Samkara, Hem Chandra has also raised the objection that on the basis of the principle of momentariness the varous mental processes *e.g.,* memory, recognition etc., cannot be explained.

As a matter of fact, the Buddhist philosophers have exclusively emphasized the phenomenon of change and forgotten the eternal aspect of the self. The self has two aspects, the transcendental and the psychological. Samkara has explained the distinction by the difference between *Swayam Siddha* and *Agantuka* selves. There is constant change in the *Vyavaharika,* psychological or *Agantuka* self and no can deny this fact. But behind this changing aspect of the self there is eternal, self-evident, immutable self, without admitting which even the changing aspect becomes meaningless. As the Upanisads have pointed out, both Being and Becoming are two equally important aspects of the ultimate truth and reality.

SELF AS ALAYAVIJNANA

The *Vijnanavadins* do not accept the empirical self of the ego as ultimate Reality. The main cause of the miseries of the world, is the ego born of ignorance.

Had there been any real ego, either should be liberation without effort or no liberation at all. The *Vijnanavadins* have called the empirical self as *Manovijnana*. It is based on the *Alayavijnana* and along with it are attached four types fo miseries—self-concept, self-illusion, self-pride and self-love. As soon as the false idea of Manovijnana is destroyed these miseries also disappear. According to Vasubandhu when the unreality of the external thing is known, the Manovijnana becomes unreal because the subject cannot remain without object. With the abolition of the distinction of the subject and object, the aspirant stays in absolute truth.

It should be notieed here, that Asange and Vasubandhu have called only the empirical self as unreal. Pure consciousness or universal consciousness is the only Reality. It is self enlightened. Knowing that this world is a conglomeration of impressions and that the ego and the objects have no existence and all this is suffering, the wise man will leave behind the narrow life of the empirical self and attain universal consciousness. Following the great path, understanding the true principle of no-soul and the real meaning of Sunyata, the wise men, leaving the personal existence, attain pure consciousness and become one with the universal consciousness. Some persons believe that *Alayavijnana* is an ever changing stream of consciousness. But according to Lankavatar Sutta it is permanent, immortal and unchanging. It is beyond the dualism of subject and object. It is beyond origination, sustenance and destruction. It can be known through pure consciousness. It is substratum and object of the tendency of creation of the world. Hence creation is due to the eternal tendency which is motivated by ignorance. It is the manifestation of the personal Alayavijnana. *Pravrtti Vijnana* or the personal consciouness can neither be called to be Alaya nor different from it. It is intellect alone which differentiates between the Aalya and the personal consciousness. In the end, from the transcendental standpoint there is no difference between them. Alaya is inevitable and beyond the reach of the intellect. It is also called *Tathagatagarbha* because it contains seeds of all the consciousness. It is eternal, original, pure, permanent, good, of the nature of light and the essence of all. It is attributeless. Thus though the Buddhists have tried to distinguish the Alaya from the self described in the Upanisads, but this distinction is hardly congnisable.

From the multiple point of view Vijnanavadins admit two types of knowledge—*Grahana* and *Adhyavasaya*. *Grahana* is indirect and *Adhyavasaya* is direct reference. The Vijnanavadins believe that the proof of things depends on something else (*Paratah Pramanyavad*). They made two distinctions in the empirical truth—Paratantra and *Pari-Kalpita*. The former is relative while the latter is imaginary.

It is improper to compare Vijnanavad with the subjective idealism in Western philosophy. In fact, Vijnanavad is absolute idealism. Thus Samkara has misinterpreted both Vijnanavad and Sunyavad. The fact is that there is hardly much difference in Alayavijnana and the self of Upanisads. The Vijnanavadins had confined momentarism to the external or empirical world. The Reality is neither momentary nor eternal. But from the empirical standpoint it is eternal, immortal, and permanent. The world is the manifestation of this Alayavijnana, the Tathaga garbha is not created through Manovijnana, or personal consciousness. To call the external world unreal only means that it has no existence, apart from the universal or pure consciousness. In spite of comparing the external world with the dreaming a difference has been, made between the relative and the imaginary. The world is relative while the dream is imaginary, though both are real only in the Alayavijnana and unreal outside. the Vijnana pervades all things of the world and is their substratum. In the words of Sthiramati, "Vijnana alone is eternal and imperishable. It is blissful, because it is eternal. Whatever is eternal is bliss and whatever is momentary is misery."

SAMKHYA PURUSA

Proofs for the Existence of Purusa

The following arguments have been adduced in the Samkhya Karika to prove existence of purusa:

संघात परार्थत्वात् त्रिगुणादि विपर्ययादाधिष्ठानात ।
पुरुषोस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च ॥

(1) *Sanghat Pararthatvat.* All composed objects are meant for someone else. The unconscious element cannot make use of them, hence all these substances are for purusa or self. The body, sense organs, mind, intellect are only the tools of the purusa. The three gunas, prakrti, subtle body, all serve the purpose of the purusa. Evolution is teleological. Its purpose is to work for the purusa. It is only in order that purusa may achieve his purpose that prakrti manifests itself in the form of the universe.

(2) *Trigunadi Viparyayat.* All substances are composed of three gunas. Purusa is the witness of these gunas and is himself beyond them. The substances composed of the three gunas prove the existence of the purusa who is not made of three gunas and is beyond them.

(3) *Adhisthanat.* There should be a pure consciousness, which is beyond experience and is capable of synthesizing to create harmony among all the experiences. All knowledge depends upon the knower. Purusa is the substratum of all practical knowledge. He must be preesent in all kinds of affirmations and negations. There can be no experience without him.

(4) *Bhoktrbhavat.* Unconscious prakrti cannot make use of its own creation. A conscious element is needed to make use of them. Prakrti is the one to be enjoyed, hence there must be someone to enjoy it. All the objects of the world create either pain or pleasure or indifference, but there must be some conscious element to experience these three feelings of pain, pleasure or indifference. Hence, there must necessarily be a purusa or self.

(5) *Kaivalyartha Pravrtti.* In the world there are many individuals who endeavour to gain freedom from the pains and displeasures of the world. For the desire of salvation to exist a person is needed to wish for salvation or moksa and to make an effort for it and attain it. For there to be any prayer there must be someone to pray. Hence it is necessary to accept the existence of purusas.

Plurality of Selves

In contradiction of Advaita Vedanta, and in agreement with the Jaina and the Mimamsa philosophies, Samkhya accepts the plurality of selves. In their fundamental form these selves are the same but they are many in number. Their essence is consciousness which is the same in all souls.

Proofs for Plurality of Selves

The following arguments are given to prove the pluralistic concept of selves and they are to be found in the Samkhya Karika:

जन्म मरण करणानाम् प्रतिनियमादयुगपत प्रवृत्तेश्च ।
पुरुष बहुत्वं त्रैगुण्यस्त्रिर्ययाच्चैव ॥

(1) *Janma marana Karananam Pratiniyamat.* The birth, deaths and sensory activities of all individual beings are different. One is blind while another has two eyes. The difference is possible when there are more than one selves otherwise all would have died when one died, and all would have been blinded when one becomes so. But such is not the experience of every day life, hence there is a plurality of selves.

(2) *Ayuagpat Prvrttescha.* All individuals are not possessed of the same tendencies. A different tendency is to be found in every different individual. In an individual one may find a positive tendency at a particular moment and a negative tendency in another person at the same moment. In this way the failure to find a concurrence of tendencies leads to the conclusion that there are many purusas. If there were only one purusa then all beings should have been possessed with the same single tendency at one time.

(3) *Traigunyaviparyayat.* In all the individuals in the world, one finds different combinations of the three gunas. Otherwise, every object in the world equally contains sattva, rajas and tamas, the three gunas. But even then, one individual is sattvic, another rajasic and yet another tamasic. Those who are sattvic have peace, light and pleasure. Those who are rajasic or have a preponderace of rajas have pain, disturbance and anger while the tamasic are ignorant and prone to attachment. If there were only one purusa, then all would have been sattvic, rajasic or tamasic. But such does not appear to be the case. Hence, there are many selves.

Criticism

Samkhya has time and again confused between the worldly being and the unqualified witness, purusa. Samkhya has given ample evidence of the truly spiritual outlook in describing the soul as pure consciousness, the basis of knowledge, other than three gunas, witness, inactive, self-evident, invisible and

absolute. But the proofs it has adduced to proved the existence of the purusa are applicable to the practical, psychological being and not to the spiritual soul. How can the spiritual self be manas and the recipient of experience? If the true existence of the universe as well as the eternally independent and free nature of the soul have to be postulated simultaneously, then actually, two types of purusas, the transcendental and the empirical, will have to be postulated.

MIMAMSA THEORY OF SELF

The Mimamsa view concerning bondage and liberation of self resembles the views presented by other Indian systems having faith in Vedas. Mimamsa philosophy is pluralist. According to it every body possesses a distinct self. Thus there are as many selves as bodies. The self is an eternal, imperishable substance. It does not die with the death of the body but exists to reap the fruits of his deeds. According to Mimamsa philosophers, consciousness is not the nature of self, but an adventitious quality emerging in particular circumstances. In the conditions of deep sleep and liberation, consciousness is not found in the self due to the absence of sense-object contact.

According to Kumarila, there is no knowledge of the self along with the knowledge of objects. Self is the object of self consciousness. In other words, when we concentrate on self we realize 'I exist'. In this connection Prabhakar does not agree with Kumarila. According to him the self cannot be the subject and object of the same knowledge. The concept of self consciousness is inadequate. One thing cannot be both doer and deed at the same time because the functions of doer and deed are mutually opposite. Contrary to the view of Kumarila, Prabhakar maintains that in every objective knowledge self is apprehended as doer. For example, when I look at a pot I say that I am seeing a pot. Here there is a consciousness of 'I' along with the perception of pot. As against this view, Kumarila points out that if the knowledge of self accompanies every knowledge then the awareness that I am knowing this pot should occur with every objective knowledge. But the knowledge of self does not always accompany objective knowledge. Sometimes it happens and sometimes not, it is therefore distinct from objective knowledge. The opposition of doer and deed is merely verbal. Had there been a real opposition between the two, the Vedic statements like 'know thyself' and the worldly statements like 'I know my self' should have no meaning. If self is not the object of knowledge, how could the existence of self in the past may be remembered? The past self can be an object of memory of only the present self because it is not the knower of the present knowledge. Thus it is clear that the self can be an object of knowledge.

In fact both the views of Prabhakar and Kumarila are true in their own context. They are however, wrong only where they downright reject the opposite view as totally false. While self is the object of self consciousness, it is also

known in every objective knowledge. This view has been supported by many contemporary philosophers in East and West.

Prabhakar and Kumarila also disagree on the question of the knowledge of knowledge. According to Prabhakar every objective knowledge involves three constituents *viz.* knower, known and knowledge. For example in the knowledge 'I know this pot' the knower I, the known pot and the knowledge of pot are present as knower, known and knowledge. According to Pabhakar all these three are known simultaneously. This is known as threefold knowledge. Thus while knowledge illuminates knower and known it is also self illumined. As against this view Kumarila maintains that just as the forepart of the finger cannot touch itself similarly knowledge cannot be its own object. According to this view knowledge cannot be known directly but only through inference based upon indirect awareness. A thing is either known or unknown to us. If it is known, it is inferred on the basis of this knowledge that we know that object.

ADVAITA THEORY OF SELF

Samara has not admitted any dualism between the self and the Brahman. Self is without particular characteristics. It is itself Brahman. It is all-pervading and omnipresent. It is one, non-dual, partless, beyond space-time, ultimate and true. As a matter of fact, Samkara has described Brahman, self and liberation almost in the same terms. According to Dr. R.P. Singh, Samkara has established an axiological harmony in all these. According to different temperaments, different interpreters have emphasized different aspects of this synthesis. Dr. S. Radhakrishnan has emphasized the Brahman aspect of this trinity. Prof. A.C. Mukerjee lays emphasis on the self aspect. Prof R.D. Ranade, on the other hand, specially emphasized the mystic experience. but Samkara has established an Advaita which is the same from all sides. According to *Brhadaranyaka Upanisad*, the Brahman and self, both are perfect. "That is full, this is full, from that full this full has been taken and yet whatever remains is also full." Brahman is omnipresent in the form of self. In the psychological argument to prove the existence of Brahman Samkara has emphasized precisely this unity of the self and Brahman. According to Samkara Brahman exists, since everyone of us feels the existence of self and none denies its existence. Both self and Brahman have been described as Existence, Consciousness and Bliss, eternal, omnipresent, self of all, self-established, immutable, etc.

According to Samkara self is present in every stage of consciousness. Man passes through different stages of consciousness *i.e.*, waking, dreaming and sleeping but in every stage he experiences that he exists. By an analysis of the state of deep sleep Samkara has proved the Vadanta's view regarding the nature of self. This analysis seems to be more cogent than the solutions found by the Western philosophers, including Wm. James and F.H. Bradley etc. Most of the arguments against the eternal nature of self are based on the hypothesis that the stage of deep sleep is unconscious. But according to Samkara's analysis this external unconsciousness is due to the non-existence of the objects of consciousness and not due to the absence of consciousness itself. Samkara has distinguished between self-consciousness and pure consciousness. Pure consciousness is eternal but in the absence of objects it is not experienced in the form of self-consciousness. Consciousness is the nature of self. The self perceives even in the state of deep sleep, though in the absence of the external objects, it appears not to be perceiving. The consciousness is not an activity of the self, but this is just as the light is the nature of the sun and not its quality. In the absence of objects, the sun will not enlighten anything and yet this makes no difference in its light. The eye cannot see the eye, it can only be seen in the mirror. Similarly, some external object is required for self-consciousness. The eastern Vedantins like Deussen etc., failed to evaluate the real importance of Samkara's analysis of deep sleep. like Kant, Samkara has particularly emphasized the epistemological aspect of self. The experience "I hope" is sufficient to establish the continuity of self in man. Without self no experience or knowledge is possible. The knowledge of change is possible only through an unchanging knower.

Samkara has called the self conscious or knowledge. According to him it is a universal truth that knowledge is not possible without knower. It is this fact which he has emphasized in the III Chapter of his *Upadesa Sahastrari* and the commentary on the *Prasnopanisad.* Knowledge does create the objects as is sometimes supposed by the idealists like Berkeley. But without knowledge the existence of the object is almost equal to non-existence, because it is meaningless. Like the realists Samkara admits that the object is outside the mind, but then like Kant he thinks that mind alone gives meaning to the external world. Modern psychology also supports his views. It is impossible to prove that the object exists without its being known. It is impossible that there may be colour without some eye to perceive it. The knowledge of an object must precede before some judgment about its existence. According to Samkara non one can prove that there is some object which is not known and the effort to prove that is as much meaningless as to admit that there is colour without the existence of eyes. Taking this argument further, Samkara says, "Even the non-existence of any object cannot be established in the absence of knowledge." According to Sureswara all objects are by self.

The self cannot be denied. It is non-contradictory. It is beyond all activities. It is always present. It is neither external nor internal. It is the centre of the mind, senses and the world of external objects. The meaning of the objects depends on their relation with this centre. It is the power of consciousness and the seer of all the concepts. In his *Naiskarmyasiddhi*, Sureswara has supported this by saying

that the self and not-self in the world depend upon the source of knowledge like perception etc., but the non-self always depends on the existence of self. The self is the witness of the universe.

The self is the basis of all testimonies. Hence it is proved even before the use of any testimony. The self is Swayamiddha while the not-self is Agantuka. The self is beyond all testimonies. It is not effect, because every effects has it cause. It is the cause or substratum of all the objects and itself beyond the cause and effect etc. Against the Western philosophers, like James and Hume and the Buddhist philosophers, Samkara argues that the self cannot be a process of changing, because the knowledge of every change requires an unchanging knower. Against the materialists like Lokayatika etc., Samkara says that they confuse the Swayamiddha self with Agantuka. The self is the source of all testimonies and hence cannot be condemned by any testimony. Even the negation of the self is impossible in the absence of self. It goes without saying that this argument as laid by Samkara is a strong reasoning against the view of the modern materialists, including Holt, Watson and Russell as well as against the old materialists including John Toland, Diderot and Cabanis etc. According to Samkara there are two elements in perception—Bodha and Vrtti is Agantuka, Changing, unstable and object. In the states of deep sleep and Turiya there is no Vrtti, but Bodha. Hence they are not unconscious states. They are conscious, but not self-conscious because of the absence of Vrtti. This analysis of Samkara finds support in the views of the Western philosophers, lime Green and Kant.

Self is without attribute, without parts, all-pervading and non-dual. The Jiva is conditional, possesses parts like Antahkarana etc., limited and many. The self is ultimate and transcendental, while the Jiva is pragmatic and psychological. Due to the mind, intellect and ego, the Jiva is personal. The self is impersonal. The Jiva is not a part or mode of self, but it is a reflection. Its instruments are due to ignorance and Maya.

The Jiva is the doer, enjoyer and seer. The self is non-doer. In it there is no distinction of the cause, action and consequences. All distinctions are due to ignorance. The self is eternally liberated. It is not caught in the enjoyments of the world. It is conscious and of the nature of light. It is attributeless consciousness as such. It is beyond the merit and the demerit, pleasure and pain, attachment and aversion, desire and volition, action, bondage, liberation and transmigration etc., the characteristics of jiva. The Jiva is caught in right and wrong, profit and loss, fame and defame etc., while the self is free from all these. The Jiva has subtle body and a causal body. Its external body is composed of the five elements, sense organs, and vital powers, while the subtle body is composed of the five sense organs, five motor organs, five pranas, mind and the intellect. It remains in the waking, sleeping and dreaming stage. The self is *Turiya* which is

unconditional, homogeneous and immortal. Jiva is the object of the concept of 'I'. The self is known through immediate experience. The self is beyond space, time and causality. It is of the nature of bliss, conscious and divine. But this distinction of the Jiva and self is valid only on the pragmatic level. On the transcendental level in the philosophy of Samkara all dualism disappears. The dictinction of Jiva and self is due to ignorance and Maya. As they disappear on the transcendental level, this distinction also disappears and the real essence of the Jiva, *i.e.,* the self alone remains. Thus ultimately the self or the Brahman is the only eternal truth, all else is ignorance and adventitious.

Among the Western philosophers. John Locke, like the Nyaya Vaisesika philosophers of India, maintained that consciousness is the quality of self. In this view self is merely an unconscious substance. The consciousness is a quality originated by the contact of the self with the mind and sense organs. According to Jayanta, in the contact of mind and sense organs self is conscious, while without it, it is unconscious. In the Tarkpada of his commentary on Brahman Sutra, Samkara has indicated that according to some followers of Kanada consciousness is born in the same way, just as the red colour is created in the jug by the contact of the fire. According to Samkara the main fallacy in such a view is to misunderstand the Swayamiddha self as Agantuka. If the self is always joined with the mind, the memory, perception, etc., should always happen, but such is not the case in experience. The self is attributeless, without particulars, unique and unattached. Scriptures are against the Nyaya view. The consciousness is not the quality of self but its nature. the self is of the nature of consciousness, right witness, always existent and pure eternal Bodh. It is always conscious.

The above arguments also apply against the conceptions of the materialists and the Vijnanavad in Buddhists. All objects depend upon he consciousness. Hence consciousness itself cannot be an object and while matter is one of the objects of self the self cannot be matter. The self is of the nature of bodh. All the concepts are its objects and the mental modifications are its concept. Hence the self cannot be Alayavijnana. it is rather the witness of changing states of the Alayavijnana. According to Kumarila the self is the generator of knowledge. Samkara, on the other hand, maintains that it is beyond activity and enjoyment. The knowledge is created and destroyed, hence if the self is based on it, it becomes with part, non-eternal, impure and pragmatic, but the self is eternal. It is without distinctions of knower, known and knowledge. It is not adventitious but self-evident.

Like the Western philosopher F.H. Bradley, Nagarjuna admits the self as Sunya. By utilizing his fourfold logic, Nagarjuna has tried to prove the self as non-existent like the son of a barren woman. Though Samkara has been

sometimes called a Crypto-Buddhist, but he has vehemently criticised nihilism and warned against the confusion of Brahman or self with Sunya. Against nihilism he has gone to the extent of saying that since nihilism is opposed to all testi nonies, it is not worthy of getting the respect of even being criticized. But then he has not left this topic here, he has further pointed out that in the basis of every logical denial there must be some affirmation. If all the objects are negated even the negation becomes impossible and consequently the objects which are negated are affirmed. In his commentary on the Brhadaranyaka Upanisad, Samkara has indicated this fact by emphasizing the epistemogical aspect of self. Even if it is left undecided, whether the subject of knowledge is existent or non-existent, the consciousness of Jnana must be pre-supposed by every object. In his commentary on Prasnopanisad, Samkara has pointed out that the nihilists should at least admit that the knower is knowable and eternal. In the absence of the knower, even the negation of knowledge is unimaginable. Without knowledge even the existence of ignorance cannot be conceived. Hence Jnana, consciousness and self is self-evident and the source of all testimonies.

VISISTADVAITA VIEW

In the monistic school of thought, there is no distinction between Self and Brahman. Samkara has interpreted different authoritative sentences from the Upanisad in the sense that they deny all duality between Self and Brahman. In this way, Self is nothing other than Brahman. Ignorance, according to Samkara, consists in nothing other than in considering the Self to be an entity distinct from Brahman. And it is the aim of Vedanta to remove this ignorance. On the other hand, Ramanuja has accepted non-duality between Self and Brahman but this non-duality is of a qualified kind. In this, the Self is a part of Brahman but is itself not Brahman because the part can never be the whole. According to Ramanuja, the sentences from Upanisads interpreted by Samkara as negating the duality between Self and Brahman imply not an identity between Self and Brahman but the unbreakable relation between them. In fundamental forms of Self and Brahman are alike just as the part and the whole are one but by reason of this, part and whole cannot be said to be identical.



Chapter - 5

WORLD AND CREATION

All around us we find motion, change and diversity as well as status and unity. The One and the Many, the being and the becoming are equally the facts of experience and a sound philosophy must find place for all of them. Their inter-relation, however, is the crux of the problem. Is the Reality One or Many? If Many, then what is the relation between these many which leads to the experience of one unified world by all? If One, then how is the fact of diversity in the world explained? If both, then again what is the relation between them? If many is the manifestation of One how, when and why the One became many? Again, is becoming an eternal fact? If yes, what is its relation to being; if no then how did the becoming come out of being. Is the world a creation of manifestation? Who is the creator? What is the matrix of the creation? To sum up, our enquiry is concerned with the what, how and why of world and creation.

VEDIC CONCEPTION OF THE UNIVERSE

The Vedas contain different views about the origin of the universe. The origin of the universe is traced to Agni. After that earth, heaven, day, night, water and medicines came into existence. All the souls were born out of *Tvashta.* Indra produced earth and heaven. He also originated the three worlds and the living beings. Similarly, Vishwa Karma and Varuna have been described as the creators of the universe. All this clearly indicates that the Vedic Risis attributd this credit to the God, when they wanted to modify at a prticular juncture. It may also be taken to mean that the Vedas do not consider the various gods as separate entities.

The Nasadiya Sukta in Rg Veda describes vividly the various stages in the process of the creation of the universe. It opines that Sat, Antariksa and Vyoma did not exist in the beginning of the universe. Only the One existed. None else was there. All enveloping darkness was there. There was water, but not light. That 'One' originated from *'Tapas'.* This *'Tapas'* was a latent conscience in the beginning of this universe. Later on the wonders of the world were manifested out of it. This *'Tapas'* is an omnipresent power. It is the fountain-head of the three processes of knowledge, desire and action. The Purusa Sukta of Yajur Veda also holds one omnipresent power as the originator of universe. This all-pervading power has been described variously as Vishwa Karma the unique,

omnipresent, invisible Abhayam Jyotih, Param Vyoman, Param Pad and Avyakta. That is the Ultimate Being. It is He, whose realization breaks off the shackles of worldly misery for good.

UPANISADIC CONCEPT OF THE WORLD

The world, according to the Upanisads, is the manifestation of Brahman. It originates in Brahman, is sustained through Him and culminates into Him. Brahman is the cause of the names and forms of the physical world. Space, time and nature, etc., are the coverings of Brahman. Brahman is everywhere. Just as the plants are born in the earth, hairs come out of the body or the web comes out of the body of the spider, similarly the world comes out of the perfection of the Brahman and returns into it. Water, earth, air, fire and ether, etc., the pranas, sense organs and mind, all originate from Brahman. The rivers, oceans, mountains, plants, human beings, gods, animals, birds, four Vedas and karmas, etc., have their origin in Brahman. Just as the spider creates the web and then takes it back inside it, similarly Brahman creates the world and then takes it back inside him. He does not create it out of some matter, already present, as there was no matter before creation. Before creation there was only one soul. He determined that I will create the world and He created the universe. He created the subtle and the gross, the formless and with forms. Ether was born out of self, the air originated in ether, fire came out of air, the water was born in fire, the earth originated in water and finally from the earth came out the plants, etc. Thus the world was in the Brahman in the unmanifested form. He manifested. He created the names and the forms and the objects. He created the distinctions.

In the *Svetasvatara Upanisad,* Brahman has been called "Isa". He is also called Siva, Rudra, Hara and Maheshwar. God is the master of Isa of the Nature and the jiva is ignorant and subordinate. God, Jiva and Nature are absolutely separate from one another. As a matter of fact the Brahman manifests through three forms, the experiences, the phenomenal world and the God, which guides both and creates the worldly experiences in jiva. He has multiple powers. These powers are the Prakrti or Maya. Prakrti is one, eternal mode of Satva, Rajas and Tamas. It is God who creates universe by his power and rules over it. He is the controller of Gunas. The Prakrti is the creating self power of the multiple and varied universe.

According to *Subala Upanisad,* in the beginning there was neither existence nor non-existence, nor both. Out of this Tamas was born. From Tamas originated Bhutadi, from Bhutadi the ether, the air, the fire, the water, the earth and finally from the earth all beings were born. Then in the stage of pralaya all the living beings culminated in the earth, the earth disappeared into the water, water is absorbed into fire, the fire goes back into air, air is absorbed into ether, the ether culiminates into sense organs, the sense organs go back to subtle essences which

culminate into Bhutadi, the Bhutadi then goes back to Mahat, the Mahat disappears into Avyakta, the Avyakta goes to Akshara and the Akshara is absorbed into Tamas and finally the Tamas disappears into Paradeva. Beyond this there is neither existence (Sad) nor non-existence (Asad) nor both (Sadasad). All the objects of the world are the modifications of this original reality. According to *Chandogya Upanisad,* the modifications are mere names and forms. Sankara and Ramanuja have derived their theories of Vivarta and Parinama respectively by different interpretation of this view.

CHARVAKA'S MATERIALISM

Materialism, in one form or the other, is to be found in Indian philosophy from the distant past. It is also occasionally mentioned in the Vedas, Bauddha works, Puranas and Sarva Darshan Sangraha, etc. It has no independent and exclusive book of philosophy of its own. So we can gather information about it mainly from the repudiation of materialism or of Charvaka school that we find in other philosophical books. Charvaka is materialistic. In fact, people with materialistic outlook have been branded as Charvakas in ancient Indian literature. For persons believing in a materalistic philosophy only gross matter exists and consciousness or mind also springs from gross matter. Krishnapati Misra refers to materialistic philosophy in the following words, "Lokayat is the only Shastra, perception is the only authority (pramana), earth, water, fire and air the only elements; enjoyment of pleasures is the only aim of human existence; manas is nothing more than a bye-product of matter. No other world exists; death means Nirvana." Similarly, the Charvaka philosophy is elucidated in sarva *Darshan Sangraha* thus, There is no heaven, no ultimate salvation. No soul exists in the next world, nor are the actions of the four varnas fructuous in any way. Agnihotra, the three Vedas, the three stages of the *tapasvi* and application of dust to the body are the Nature's means of livelihood for worthless and mindless people. If the animal sacrificed in the *jyotishtom yajna* goes to heaven, why does not the sacrificer sacrifice his own father. If *sraddha* on earth satisfies the appetite of souls in heaven, why do you not feed on the lower floor the people, who are standing on the roof? So long as one is alive one should live enjoying pleasures, should incur debt to drink butter. After the body has been reduced to ashes, how can it come back?" All this clearly indicates that Charvaka philosophy is materialistic through and through in every field, *i.e.,* in metaphysics, epistemology and Cosmology.

AJIVA TATVA OF JAINA PHILOSOPHY

According to the Jainas, the world is Ajiva. Ajiva is of five kinds *viz.,* Merit (Dharma), Demerit (Adharma), Ether (Akasa), Matter (Pudgal) and Time (Kala). Out of these five ajivas, the first four have many bodies (pradesas). Therefore, they are called embodied (astikaya). Kala has only one pradesa and is therefore

not astikaya. All the ajivas elements are dravya. They never perish. All these elements, save pudjala, have no form, taste, touch or smell, Pudjala, of course, has all these four attributes. Each of the first three ajivas, *i.e.* dharma, adharma and akasa is only one, while pudgala and jiva are many. Unlike the first three ajivas, the last two ajivas have motion also. The attributes of pudgala are found in anu and samghata. These ajiva tatvas should now be considered one by one.

(1) *Dharmastikaya.* Dharmastikaya is neither active, nor can it produce action in others. But it helps the active pudgalas and jivas in their actions. It pervades the lokakasa. It is bereft of form, taste, touch, smell and sound. Though resultant (parinami), it is eternal. Though subject to birth and decay, it does not abandon its form. Dharma and adharma are the causes of motion and status respectively.

(2) *Adharmastikaya.* It helps jiva and pudgal, when they are at rest. Though the antithesis of dharma, it lacks form, taste, etc. Dharma and adharma coexist in lokakasa. Both are eternal, shapeless and motionless.

(3) *Akasastikaya.* Akasa is that which accommodates Jiva, Ajiva, Adharma, Kala and Pudgal. This is also termed as lokakasa. Alokakasa is, where these dravyas find no accommodation. The former has numberless pradesas, which the latter has limitless pradesas. Akasa is not visible. It is the object of inference. But for akasa, the astikaya dravyas can have no expansion. Alokakasa is beyond lokakasa. Lokakasa is the dwelling place of Jiva and other dravyas.

(4) *Pudgalastikya.* That which can accommodate Jiva, or that which attains parinama through combination or disintegration is known as pudgala. The smallest part of pudgala is anu or atom. It is indivisible. Samghat or skandha is born out of the combination of two or more atoms. These include human body and other dravyas. Mind, speech and breath are also made of inanimate objects. Matter (pudgal) has four qualities *viz.*, form, taste, smell and touch. These qualities characterise atom (Anu) and combination (samghat) also. Pudgal is a limited and concrete dravya. It has eitht kinds of touch *viz.*, soft, harsh, heavy, light, cold, hot, oily and rough. Smell is of two kinds, *viz.*, fragrance and odour. Colour is of five kinds, *viz.*, black, blue, red, yellow and white. It has two shapes, *viz.*, atomic and skandha. The combination of two atoms produces Dvipradesa–and that of Dvipradesa and one atom produces Tripradesa. Thus gross, grosser and grossest dravyas are gradually produced. According to Amrit Chandra Suri, pudgala dravyas are also of subtle, subtler and subtlest forms. Pudgala has many parinamas like sound, bondage, subtle, gross, shape, distinction, darkness, shadow, light and heat, etc., By the contact of pudgals, jivas acquire motion. Pudgala has touch, colour, taste, and smell, while shapeless dravayas lack these qualities.

(5) *Kala.* According to Umaswami, the change, result, motion, newness and

oldness of dravyas are possible due to kala only. Kala is the cause of the products of pudgala and other dravyas. It is eternal. Hence the perpetual motion, which characterises the pudgala. Kala is invisible. So its existence is proved only by inference. Kala is also known as samaya. Hour, minutes, day, night, etc., are the different forms of samaya (time). Samaya is parinamabhava and ksanika (ephemeral or momentary) and is also termed as 'Kala Anu'. Kala Anu pervades pradesa only and therefore has no body (kaya). These 'Kala Anus' pervade lokakasa.

They do not meet one another. Every kala anu exists separately. They are invisible shapeless, motionless and numberless. 'Nischaya Kala' is eternal and is helpful to the parinama of dravyas. It is the basis of time. Samaya is also called practical time. Thus the Jaina philosophers distinguish between Pramarthika kala (transcendental time) and Vyavharika kala (practical time). The latter has beginning and end. The former is eternal and shapeless. Vartana is due to paramarthika kala. Other changes are due to vyavharika kala. According to Gunaratna, for some Jain philosophers, Kala is not an independent dravya, but only a modification (paryaya) of other dravyas. It is an indivisible dravya and is therefore Nastikaya. it is all-pervading and without particles.

BUDDHIST THEORY OF DEPENDENT ORIGINATION

In the second great truth of Buddha's teachings there has been a reference to the doctrine of 12 Nidanas. This is the doctrine of Pratityasamutpad *i.e.*, dependent origination. This doctrine is the main principle in Buddha's teachings while all others are based upon it. Doctrine of Karma, momentarism, the theory of no-soul and other Buddhist doctrine are based on the principle of dependent origination.

Literally speaking, Pratityasamutpad means : "This being given that follows or that a certain effect follows a certain cause." Thus the doctrine of dependent origination explains the causes of the suffering, etc., in the world. Pratityasamutpad is relative as well as absolute. Relatively, it is the world while from the absolute point of view it is Nirvana. Buddha called it Bodhi as well as Dhamma. "Whoever sees Pratityasamutpad sees Dhamma and whoever sees Dhamma sees Pratityasamutpad." The forgetting of the doctrine of the dependent origination is the cause of suffering, and by its knowledge all the sufferings are annihilated.

Pratityasamutpad is a middle path between *Shaswatwad* or the principle of eternity and *Uchedwad* or the principle of annihilation. According to the former, some things are eternal, they have neither beginning nor end, they are uncaused and do not depend on anything else. According to the latter view, nothing remains after the destruction of things. The doctrine of Pratityasamutpad maintains a middle way in both these extremes. According to it, things have

existence, but they are not eternal. On the other hand, they are never completely annihilated but something always remains. The origination of a thing is due to another. External or mental happenings are always due to some cause. This chain in causes and effects is ever recurring.

After seeing the scenes of disease, old age and death, Buddha left his palace to find out their solution. The solution he got in the doctrine of dependent origination. "Then the blessed one, during the first watch of the night, fixed his mind upon the chain of causation in direct and in reverse order, from ignorance spring the samskaras, from the samskaras springs consciousness, from consciousness spring name and form, form name and form spring the 6 provinces of the 6 senses, *i.e.*, eye, ear, nose, tongue, body, or touch and mind, from the 6 provinces springs contact, from contact springs cessation, from cessation springs thirst or desire, from thirst springs attachment, from attachment springs becoming, from becoming springs birth, from birth spring old age and death, grief, lamentation, suffering, detachment and despair. Such is the origin of this whole mass of suffering. Action is destroyed by the destruction of ignorance, which consists in the complete absence of knowledge, the samskaras or the predispositions are destroyed by the destruction of the ignorance, consciousness is destroyed by the destruction of the predispositions, by the destruction of consciousness name and form are destroyed, by the destruction of the name and form the six provinces are destroyed, by the destruction of the six provinces contact is destroyed, by the destruction of the contact feeling is destroyed, by the destruction of the feeling thirst is destroyed, by the destruction of the thirst attachment is destroyed, by the destruction of the attachment becoming is destroyed, by the destruction of becoming birth is destroyed, by the destruction of the birth, old age and death, grief, lamentation, suffering, detachment and despair are destroyed. Such is the cessation of this whole mass of suffering."

The twelve links in the wheel of cessation maintained by the doctrine of dependent origination, have been divided into three classes *viz.*, the past, the future and the present. Thus the twelve links can be presented as in the following table:

1. Those due to the past life:
   - (*a*) Avidya or ignorace,
   - (*b*) Samkaras or predispositions or tendencies.
2. Those due to the present life:
   - (*c*) Vijnana or consciousness of self,
   - (*d*) Nama-Rupa or name and form,
   - (*e*) Sadayatana or the six sense organs.

   - (*f*) Sparsa or the contact,
   - (*g*) Vedanta or feeling,
   - (*h*) Tanha or craving,
   - (*i*) Upadana or clinging or attachment.
3. These of future life:
   - (*j*) Bhava or coming to be,
   - (*k*) Jati or rebirth.
   - (*l*) Jaramarana or old age and death.

In Buddha's teachings these links are not always twelve, but the above description is considered to be most valid. These twelve links are present in this chain from the beginning to the end. The cause of the present life is the past life, while the future depends upon the present. Avidya and samskaras are included in the second great truth. Similarly, the Pratityasamutpad can be found in the second and the third great truths. Leaving the first link and the last link, old age and death, the remaining ten links are also called ten karmas. Now these twelve links may be discussed in details.

(1) *Ignorance or Avidya*. Avidya is the basis of the Jiva-hood or ego. This is the substratum of action. Together with Karma it conceives ignorance. Ignorance causes ego sense and the individual thinks himself separate from the remaining world. This results into attachment to life which is the root cause of all suffering.

(2) *Predisposition* (*Samskaras*). Predisposition means a disposition preceding to or preparing for certain activity. Samskara has been taken both in the sense of origination and the orginating activity. It also means actions with purity and impurity, dharma and adharma. Taking in the wider sense it means that power or principle which creates new existences. As there are predispositions so are results. The predisposition of the attachment towards riches, etc., causes birth in a rich family and the predisposition of getting freedom from samskaras takes towards Nirvana.

(3) *Consciousness* (*Vijnana*). After the cessation of the body, the senses and perceptions etc., after death the consciousness remains and causes new birth unless after getting Nirvana it is completely annihilated. Thus consciousness of self is the real cause of transmigration.

(4) *Name and form* (*Nama Roop*). From consciousness is caused name and form. Without the subject the object is meaningless. The name and form and consciousness are mutually independent.

(5) *Sense Organs* (*Sadayatana*). From the name and form and consciousness are born the six sense organs *i.e.*, the eyes, the ears, the nose, tongue, skin and mind.

(6) *Contact* (*Sparsa*). From the six sense organs are born the external organs which make for the contact with the external world. Sometimes it is said that it is not that the seeing is due to eye, but the eye is due to seeing and similarly, ears are due to hearing. Thus, the external world is created by the form and the idea, etc.

(7) *Feeling* (*Vedana*). The contact with the external objects creates different feelings in the persons. Thus due to the contact with the different types of object one has different feelings of pleasure, pain, attachment, aversion, etc., which bind him with the world.

(8) *Craving* (*Tanha*). The craving born out of feeling is the root cause of suffering in this world. It is this craving which takes the Vijnana from birth to birth. It is again due to this that the man runs after the worldly attachments like a blind person. The craving goes on ever increasing and as the craving is overcome the suffering disappears like the drops of water on the lotus flower.

(9) *Attachment of clinging* (*Upadan*). The fire of the craving is due to the fuel and so where there is craving there must be clinging or attachment. It is the attachment with the worldly objects that causes the bondage of the jiva with the world. It is only after getting liberation from this clinging that Nirvana is possible.

(10) *Coming to be* (*Bhava*). According to Chandra Kirti, Bhava includes thoughts and actions which are responsible for rebirth. Coming to be is due to clinging or detachment. Bhava result into birth and birth leads to the sufferings of the old age, disease and death, etc.

(11) *Re-birth* (*Jati*). Bhava creates re-birth and so the jiva is caught in the wheel of the world and remains in it till he attains Nirvana.

(12) *Old age and death* (*Jara and Marana*). Re-birth causes the whole chain of the worldly sufferings. After the man is caught in the wheel of the world, the diseases, old age, sufferings and death etc., recur again and again.

The above-mentioned doctrine of dependent origination has been subjected to various types of criticisms. Of these some of the most important are as follows:

Avidya or ignorance is the first cause in the doctrine of dependent origination. It is from ignorance that the cycle of the world begins. But if every fact must have its cause then what is the cause of ignorance? Buddha has not given any explicit answer to this question. As a matter of fact, from the psychological standpoint this chain of cause and effect cannot be very much doubted and other philosophers have also admitted ignorance to be the root cause of all sufferings. It is not very difficult to understand why Buddha has not mentioned the cause of ignorance. His problems were rather empirical and

pragmatic than philosophical. That ignorance exists is empirically proved and hence the question that why is it there becomes meaningless. The main question is not why there is ignorance but how can it be removed? Buddha was busy in finding an answer to this very question. But it should not be forgotten that the philosophical enquiry into the cause of ignorance has also its own importance. In the philosophy of Buddha metaphysics has been subordinated to ethics. The former is secondary while the latter is primary. But the philosophical problems have been always arising in human mind and reason demands their solution however imperfect it may be. It should be noted that Buddha did not give much importance to philosophical problems. As about other philosophical problems, Buddha has remained silent about the cause of ignorance, but like other cases here also his silence does not mean ignorance. As a matter of fact, ignorance is indescribable, eternal and the nature of the world. The later Buddhist philosophers like Ashwa Ghosh etc., have discussed the cause of ignorance and admitted it as originating from *Tathata*. The cause of Avidya can be discussed only after admitting a cosmic Reality. Ignorance is one of the powers of that cosmic existence.

VIBHASIKA BUDDHIST CONCEPT OF THE WORLD

The Objective Division of the World

From the objective standpoint the Vaibhasika philosophers have divided the dharmas of the world into two classes: Asanskrta Dharmas and Sanskrta Dharmas. Asanskrta means that which is eternal, permanent, pure and which is not born by the help of any cause or Hetu. They are unchanging and not due to objects. The Sanskrta dharmas, on the other hand, are ephemeral, impermanent and impure. They are born of the structure of the things.

According to Sarvastivadins, asanskrta dharmas are of three types: Pratisankhyanirodh, Apratisankhyanirodh and Akasa.

(1) *Pratisankhyanirodh*. Pratisankyanirodh means prajna or knowledge. Hence pratisankhyanirodh dharma are those which are negated by knowledge. By it all the sastrava dharmas *i.e.* attachment, aversion etc., are annihilated.

(2) *Apratisankhyanirodh*. This is the stage where there is annihilation without consciousness *e.g.* spontaneous destruction of the sastrava dharma. The sastrava dharmas are born out of some causes. The destruction of these causes leads to the destruction of these dharmas even in the absence of prajna. The dharmas thus destroyed are not born again. In fact, in pratisankhyanirodh, there is only awareness of annihilation, which is only in the apratisankhyanirodh, when there is actual annihilation.

(3) *Akasa*. The absence of covering is known as Akasa. It neither restricts anything nor is restricted by anything. It is eternal, unchanging and of the nature of existence.

The sanskrta dharmas have been divided into four types : Roop, Chitta, Chaitasika and Chitta-Viparyukta.

(1) *Roop.* Anything which creates impediment is known as roop. Thus all the physical elements and things of the world are roop. Roop has been divided into 11 kinds, 6 external sense organs (eyes, ear, nose, tongue and skin), their five objects (form, sound, flavour, taste and touch) and Avigyapti. In Abhidamma Kosa these have also been further divided.

(2) *Chitta.* Chitta is born of senses and the action and re-action of their objects. By the destruction of this interaction, the Chitta is also destroyed. The words Chitta, Mana and Vijnana have been used in the same sense. According to Vaibhasika philosophers Chitta is the main element. All the samskaras remain in Chitta. It is this which transmigrates from world to world. It has no independent existence because it is born of Hetu Pratyaya. It is changing every moment. It is one, but due to modifications it appears to be divided.

(3) *Chaitasika.* Chaitasikas are the mental processes closely related with the Chitta. According to *Abhindharmma Kosa* there are 46 types of Chaitasika Dharmas.

(4) *Chitta Viparyukta.* These are the mental processes closely classified either in Roop Dharmas or in Chitta Dharmas. They are said to be 14 in number.

The Subjective Division of the World

From the subjective standpoint the world has been divided in there parts: Skandha, Ayatan and Dhatu.

1. *Skandha.* The skandhas are changing. The Jiva is made of five skandhas: Roop, Vedana, Samjna, Samskara and Vijnana. All the physical elements and the physical objects are included in the roop skandha which also forms the physical body of the Jiva. In the vedana skandha there are feelings of pleasure, pain etc. In samjna skandha various types of knowledge are included while in samskara skandha there are tendencies born out of the past birth. The vijnana skandha is consciousness.

2. *Ayatan.* The substratum of knowledge is known as Ayatan. In it the sense and their objects are included. It is on the basis of these that one knows the objects. Ayatans are 12 in number. They include six senses organs, including the mind and their six objects. According to the Vaibhasikas there is no existence of anything beyond these. Hence the Buddhist philosophers do not admit soul because neither it is known through the senses nor is it the object of any sense. The Mana Ayatan includes 64 Dharmas and it also known as Dharma Ayatan. The remaining 11 Ayatans have one Dharma each.

3. *Dhatus.* According to Vasubandhu the Dhatus are those subtle elements whose groupings lead to the generalization of knowledge. In Buddhist philosophy, Dhatu means 'swalakshana' *i.e.*, having independent existence. The Dhatus are of 18 kinds. Thus the 18 dhatus include six senses, six objects of the senses and six types of consciousness, born out of these objects. Of these, the first 12 are the Ayatans. In these the dharma dhatu includes 64 dharmas. The 10 dhatus except Mana have one dharma each. Thus, as has already been pointed out, according to Sarvastivadins, dharmas are 75.

Yogachara Buddhist Subjective Theory

According to Yogachara the physical world has no existence apart from consciousness. Even if the existence of anything outside consciousness is admitted it cannot be known. However, if there is any external thing, either it is atomic or made of several atoms. If it is atomic it cannot be perceived because atom is very subtle and minute. Secondly, if it is made of atoms even then the whole thing cannot be perceived together. Now if there is a question of the perception of one part the difficulty is the same, that either it is made of one atom or more than one and in both the conditions it cannot be perceived as has been discussed earlier. Thus there are many difficulties in accepting the existence of things external to the mind. According to Vijnanvadins if the thing is not conceived as apart from mental knowledge, all these difficulties are removed. Hence Vijnanvadins believe that all things external to mind are mental modifications. According to Dharmakrti, there is no difference in the blue colour and its knowledge because the two are not independent of one another; knowledge is necessary to know the thing. Hence a thing cannot have any existence apart from knowledge. It is an illusion to see things different from knowledge. Seeing two moons means defect of the eyes and not that there are actually two moons. Just as in dreams things are seen as external and yet they are in the mind, similarly, in the ordinary waking state as well things appear to be external in spite of being in the mind. The Vijnanavadins prove the non-existence of the external thing on the basis of momentarism as well. Things are known only after their creation, but they are destroyed in the very moment of creation. Hence there should be creation of the things and their knowledge both in the same moment. But the thing is the cause of knowledge and knowledge is the effect and cause and effect cannot be in the same time. The effect must be prior to cause. On the other hand the thing is destroyed in the same moment and the question of its knowledge does not arise after its destruction. Thus the knowledge of the external things is impossible. Hence the thing which appears to be external should be taken as a mental concept.

It can be questioned here that if the object is a mere concept of the mind why does it not appear, disappear and change as desired. To this the Vijnanavadins reply that the mind is a mere stream in which the past experiences

remain in the form of expression and whenever there is a favorable conditions for a certain impression the same impression manifests and results into knowledge. This can be proved with the example from memory. There are many impressions in the mind, but at a particular time a particular impression is recalled.

PARAMANUVADA OR ATOMISM OF VAISESIKA

According to the Vaisesika thinkers, all composite objects of the universe are composed of the atoms of earth, water, air and fire. Hence the view of the Vaisesika concerning creation is called atomism or paramanuvada. Atomism postulates the cycle of creation and destruction of the non-eternal of temporary substances of the universe. The eternal categories or substances of the universe namely, ether, space, time, mind, earth and physical elements are neither created nor destroyed.

Creation and God

The Vaisesika atomism is spiritual. God is the one who directs the motion of atoms. God is the guiding principle controlling the motion of atoms. He creates motions in the material particles in order that the living beings may be rewarded or punished according to their past tendencies. Creation and destruction of the universe takes place in agreement with the wishes of God. Maheswara is the ruler and owner of the entire universe which is all he surveys. The cycle of creation and destruction is continuing over entire time.

Creation of Atoms

Creation is the name given to phenomenon whereby the old order is destroyed and the new created. Upon God deciding to create the universe, the bodies and external substances appear as the means of rewarding the past tendencies of the living beings, and they are even formed according to these past tendencies fo the souls. These past tendencies then start instigating the souls in those directions. All these are the result of the universe, its four substances which are effects, the dyad, the triad and its various conjunctions. Atoms combine because of their motion. This motion is due to adrsta or past tendency and the activity of the adrsta is inspired by God. The combination or conjunction of two atoms is inferred. Bing microscopic or infinite-simal it cannot be perceived. The triad or the trianuka is the smallest particle of matter that can be perceived. It is formed by the conjunction of three dyads. Then, in this same time period, the elements have their origin. The elements formed out of these atoms are air, water, earth and fire. Once air is created it starts flowing in the external ether. Water is also mixed with the air and starts flowing. In the same way earth and fire live in water. In this way, the entire universe comes into existence by the mere thought process of the God. It is the seed form of the material and fiery

atoms. This universe is guided by Brahman or the World Soul, who is the very manifestation of knowledge, detachment and excellence. Brahman guides the creation in such a manner that the individual souls continue to experience pain and pleasure according to their previous action. All this vast machinery is put into action by the destire of God.

Destruction

The circle of creation and destruction has no beginning. The souls get rest and space in destruction only after they have passed through many births and deaths, continually experiencing pain and pleasure. One creation between two destructions is called 'kalpa'. When the time is ripe, the World Soul also relinguishes its body like the common souls. God desires to bring destruction of the universe. The moment Maheshwara so desires the past tendencies of the souls vanish for some time and their bodies break up into their composite atoms. Similarly, the physical elements also vanish when their composing atoms are dispersed. In the residuum are the atoms of the four elements, five eternal substances and tendencies created by the meritorious or notorious activities of the souls. They form the constitutive elements of the following creation. The Nyaya Vaisesikas are asatkaryavadins and their view is also called the arambhavada or paramanu karanvada.

Vaisesika and Greek Atomism

The Vaisesikas agree with the Greek atomism of Leucippus and Democritus that the atom is indivisible, partless, imperceptible, ultimate and eternal and it is the material cause of this physical universe. But further the two views differ in the following respects:

(1) According to the Greek atomism, the atoms are similar in quality, but they differ in respect of quantity or number. The Vaisesikas attribute a difference of both quantity and quality in the atoms.

(2) Greek atomists do not attribute any secondary qualities to atoms but the Vaisesikas accept these qualities in the atoms.

(3) The Greek atomists believe that atoms are by their nature dynamic but the Vaisesikas accept them as static by nature.

(4) According to the Greek view, souls are composed of these atoms but according to the Vaisesikas souls and atoms are different and both are individually but equally eternal and independent.

Criticism of Atomism

Samkara has criticised the Vaisesika atomism in the following manner:

(1) If there is qualitative difference in the atoms there should also be some difference in their weights.

(2) If the atoms have qualities then how can they be eternal? If the qualities of atoms are also eternal then how can it be accepted that there are no qualities in free souls and substances etc.?

(3) If the qualities of the cause are transferred to the effect then why is it that the spherical nature of the atom is not transferred to the dyad and the minuteness and destructibility of the dyad is not transferred to the triad?

(4) If the effect is not in the cause then anything should be caused by anything else and not by some particular cause?

(5) Atoms are neither active nor inactive nor both nor neither. If they are active then creation will become permanent. If they are inactive creation will be impossible. They cannot be both active as well as inactive since these qualities are mutually contradictory and cannot stay together, as is the case with light and darkness. If atoms are neither active nor inactive, then motion or activity should be introduced by some external cause.

(6) Now, is this external cause past tendency (drsta) or present tendency (adrsta)? If it is the past tendency then it cannot have existed before creation. If it is the present tendency then it will always accompany the atoms and creation will become permanent, and if the atoms are not postulated to be in close proximity with past tendency creation becomes impossible. In this way, it is impossible for there to be creation with atoms in any manner.

SAMKHYA COSMOLOGY

Satkaryavada

According to Samkhya philosophy, that which does not exist cannot come into existence, and there is no absence of what is existent. The effect is concealed in the cause before it is produced. In this way, creation means the manifestation of that which is hidden, and destruction implies the concealment of that which is manifest. In this way, both creation and destruction indicate the discarding of one form or quality and adoption of another form or quality. The difference between the cause and the effect is one of quality of form. The effect exists in its cause. This view is called *satkaryavada*. Because of their refusal to recognise the distinct existence of the cause and the effect the followers of this view are also called *'bhedasahisnu abhedavadi'*.

Prakrti Parinamavada

Even among those who accept the theory of the reality of the effect, as stated above, there are two opinions—parinamavada and vivartavada. According to parinamavada the cause really changes into the effect while according to vivartavada this changing of the cause into the effect is not real but only illusory. Clay turning into pot is an example of parinamavada, while the rope's appearing

as a snake is an example of vivartavada. In this way, according to parinamavada, the existence of the cause and effect is the same while according to vivartavada the existence of the two is different or separate.

The Samkhy philosophers believe the theory of parinamavada while the Vedanta philosophers accept the theory of vivartavada. In this way, according to Samkhya, all creation is manifestation while all destruction is concealment. The distinction between cause and effect is only for pratical purpose. Being only two different states of the same object, there is no difference between them. Ramanuja, like the Samkhya, accepts parinamavada. But according to Ramanuja, the universe is the result of Brahman while according to Samkhya the universe is the result of prakriti. Hence Ramanuja's view is called Brahman parinamavada and the Samkhya view is called prakrti parinamavada.

Proofs for Satkaryavada

Iswara krishna has prescribed a sloka in the 'Samkhya Karika' to prove the theory of satkaryavada. It is explained below:

असदकरणादुपादानग्रहणात् सर्वसंभवाभावात्।
शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम्॥

(1) *Asadakaranat.* That which is not does not possess the capacity to create. That which does not exist cannot be the cause. Thus, if the effect is not previously or potentially present in the cause it is like the horns of a rabbit or the lotus in the sky which can never create anything. If the effect does not exist in the cause, then the cause can never manifest the effect.

(2) *Upadana grahanat.* For the creation of the object, particular cause, the constitutive cause, is necessary. If the effect is not present in the material cause, the latter can never create the effect. Hence, the effect is the manifestation of the material cause it is inevitably related to it.

(3) *Sarvasambhavabhavat.* If the effect is not related to the material cause, then any cause could manifest any effect. But experience does not bear this out. Hence the effect is present in the cause before its manifestation.

(4) *Shaktasya Shakyakaranat.* Creation is the manifestation of the concealed potential or power. A cause produces only that effect which it has the potentiality to produce, and no other. If this were not true, one could get oil from sand. For this reason, the effect is present in unmanifest or potential form in its cause before it is produced.

(5) *Karanabhavat.* There is identity between cause and effect. When the obstacle is removed from the path of manifesation, the effect is expressed by the cause. Hence, the effect is present in the cause before it is manifested.

Difference between Material and Efficient Cause

In Samkhya philosophy, a distinction has been made between the efficient and the material cause. The material cause enters into the effect while the efficient cause acts from without. Despite the fact that the effect is hidden in the cause before it is manifested, an efficient cause is needed to make it manifest. In order to obtain oil it is necessary to crush the seeds. In the absence of this co-operating power or energy, the effect cannot be made manifest. Hence, the absence of the effect in the cause is dependent upon certain conditions. According to Vyasa, these conditions are space, time, form and shape. When the internal quality of an object is transformed it is called the qualitative effect but when only the external manifestation is changed it is called apparent result.

THE THREE GUNAS

According to Samkhya, the state of equilibrium of sattva, rajas and tamas is called prakrti. In this way, sattva, rajas and tamas are three gunas in prakrti. The word guna has three meanings in Sanskrit *viz.*, quality, strand of rope, and secondary. The gunas of prakrti are not qualities but substances. On analysis prakrti is found to contain three kinds of substances. These are the three qualities, or, in the sense here used, the three constituent elements of prakrti. They are called gunas also because they ensnare the purusa by intertwining together like the strands of a rope. Besides, their name derives also from the fact that they are of secondary help to purusa in his effort to achieve his end, liberation.

Relation of the Gunas

Sattva is believed to be white, rajas or rajojuna to be red and tamoguna or tamas to be black. These three gunas both contradict each other as well as co-operate with each other. None of them exists alone or is capable of existing alone. These three constituent elements are present in all the objects of the world in the same way in which fire and oil, though of mutually destructive or contradictory natures, help in giving light. Among them, each guna tries to suppress the other two, and in an object its nature corresponds to the guna which is the strongest of the three in that object. The other two constituent elements also continue to exist in the object but they assume secondary importance. It is due to these three qualities that all the objects of the world are divided into desirable, undesirable and indifferent. These three constituent elements are continually changing. They cannot remain for a single moment because distortion is their nature.

Svarupa and Virupa Transformation

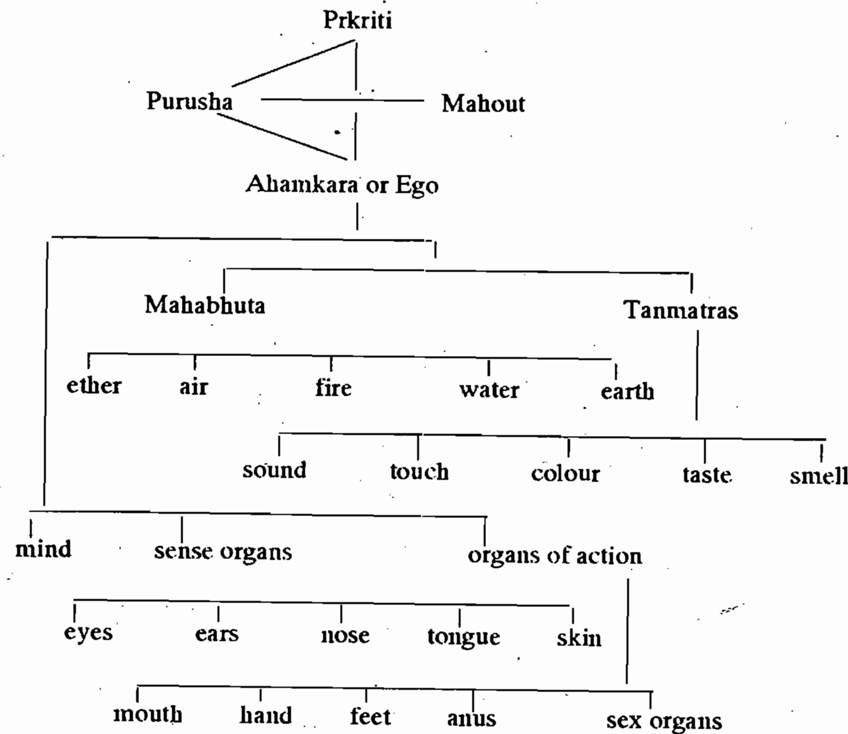
There are two kinds of transformations that occur in the gunas—svarupa and virupa. In the state of dissolution, every element is drawn into itself, away from

its other counterparts, and becomes stable. It is changed into the homogenous. In this way sattva changes into sattva, rajas into rajas and tamas into tamas. This transformation is called svarupa transformation. Being each by itself, none of the gunas can do anything. Before creation, this state of equilibrium exists. In the state of equilibrium, the gunas exist in the form of unmanifest groups in which there is no transformation, no object and none of the qualities such as sound, touch, form, taste and smell etc. This is the prakrti of Samkhya. In a state of constant flux each tries to dominate the others. It is this flux of gunas that results in the formation of various objects. This kind of transformation is called virupa transformation and is changed into the heterogenous. This causes creation.

Theory of Evolution

According to Samkhyas, the universe evolves. This evolution takes place because of the contact between prakrti and the purusa. The purusa individually cannot create because he is inactive, and in the same manner prakrti cannot create unassisted because it is material. The contact of these two is necessary for creation to take place. The evolution of creation can take place through the activity of prakrti only when the energy of prakriti is conjoined to the consciousness of the purusa. But how is this possible when they differ so much in their respective natures? In explaining this apparent contradiction, Skhya employs classic example of the blind man and the lame. The blind and the lame man can co-operate with each other. The lame man can climb on the shoulders of the blind and can direct him alone the correct path. In this way, both of them can reach the safe and desired spot. In much the same manner inactive purusa and unconscious prakrti co-operate in order to achieve the objective. This contact creates disturbance in the stability of the gunas and evolution starts. Purusa is needed to see, know and utilise prakrti and the purusa stands in need of prakrti in order to experience, or to attain substances by distinguishing between himself and prakrti. But how can there by any real contact of two contrary and independent substances? Realizing this difficulty Samkya has stated that there is no real contact between prakrti and purusa but only nearness. The mere proximity of the purusa is enough to create disturbance and distortion in the state of equilibrium of the gunas and to start evolution.

The constituents of the gunas exist in a state of equilibrium even before creation. This state of equilibrium is disturbed when there is nearness of prakrti and purusa. This is known as the state of *guna ksobha*. In this, the first to change is the rajas, because it is active and dynamic by nature. Because of rajas the other gunas are also activated. In this way, a seismic upheaval disturbs and disrupts the stability of prakrti. One constituent element tries to gain control over the others.



The three elements are constantly fixing and separating. This leads to the creation of many kinds of objects and beings, differing from each other because of the difference in the proportion of these three constituent elements which are to some extent found in every one of them.

1. *Mahat.* The first distortion in evolution is mahat or mahan. Along with intellect, ego and mind, it is the cause of the entire creation. Mahat is the cosmic aspect of intellect, and intellect in the individuals is the psychological aspect of Mahat. Mahat is both eternal and non-eternal. Vijnana Bhiksu has accepted past tendency in buddhi. The special function of the buddhi or intellect is decision and memory as it is the means of distinguishing between the knower and the known. It is by means of intellect that decision is given in any matter. buddhi has its origin in the abundance of the sattva element. Its natural function is to manifest itself and other objects. With an increase in the sattva element, buddhi gains in virtue, knowledge, detachment and excellence. If the tamas elements increases it is marked by such attributes as vice (*adharma*), ignorances (*ajnana*)

and attachment (*asakti*). The qualities of sattva element are the proper qualities of the buddhi. Purusa can understand the difference that exists between himself and prakrti, and can then contemplate or analyze his own real nature. In this way, buddhi differes from soul or atman. The soul is above all physical substances and qualities or gunas. Buddhi is the basis of the actions of the jivatma or living being. When the element of sattva increases in the buddhi the image of the soul falls on it and enlightens or manifests the buddhi. The functions of the sense organs and the mind are for the buddhi while the activity of buddhi is for the benefit of the soul or the atman.

2. *Ahamkara.* Ahamkara or the ego is the second product of evolution. The 'I' of the buddhi or intellect and the pride of 'mind' is ego or ahamkara. Buddhi is an intellectual concept while ahamkara is practical. It is because of ahamkara or ego that purusa looks upon himself as an active agent, desiring and striving after ends, and the possessor of properties. Ahamkara is the basis of all worldly activities. The objects is first perceived through the senses. The mind then reflects on these perceptions and determines their nature. Following this the attitude of 'mine' and 'for me' is attributed to these objects. Ahamkara or ego is just this sense of 'I'.

Distinctions of Ahamkara

There are three distinctions of ahamkara—

(a) *Vaikarika or Sattvika.* In this there is preponderance of the element of sattva. In its cosmic form it gives rise to mind, the five senses and five organs of action. In its psychological form it gives rise to meritorious actions.

(b) *Bhutadi or tamas.* In this it is the element of tamas which is dominant. In its universal form it forms the origin of the five subtle elements (tanmatras). In its psychological form it causes lethargy, indifference and disturbance.

(c) *Taijas or rajas.* In this the dominant element is rajas. In its cosmic aspect it supplies energy to both sattva and tamas to change into their products. In its psychological form it is responsible of bad activities.

This order of evolution, originating in ahamkara, is given in the *Samkhya Karika.* It is accepted by Vachaspati Misra. But in *Samkhya Pravachana Bhasya* Vijnanabhiksu has accepted mind or manas as the only sense organ in which the sattva element is preponderant and which has its origin in the satvic ahamkara. The other ten senses are the result of the rajas ahamkara, while the five tanmatras or subtle elements have their origin in the tamas ahamkara.

3. *Mind.* The co-operation of the mind is necessary for both activity and knowledge. This is the internal organ which stimulates the other senses to attend to their respective objects. It is composite even though subtle and can be conjoined to all the senses simultaneously. The organs of (Jnanendriyan) and the

organs of action (Karmendriyan) are external tools. Manas, hamkara and buddhi are three internal organs. The vital processes are the functions of the internal organs. These internal organs are influenced by the external organs. perception by the sense organs is of an indiscriminate or indeterminate nature, which is given a determinate form of the mind after it has determined the nature of the perception. The ego or ahamkara takes command of the perception and likes or dislikes them accordingly, as they are or not useful to the achievement of its purpose. And intellect decides whether these objects are to be adopted or rejected. The three internal organs, along with ten external organs, are called the thirteen karanas or organs.

The external organs maintain contact only with objects that are present. But the internal organs are aware of objects belonging to past, present and future.

4. *Five sense (jananendriyan)*. The five senses are skin, nose, eyes, ears and tongue. In fact, sense is an imperceptible energy of force which exists in the perceived part and apprehends the object. In this way then, the sense is not the eye but its power of visual perception.

The senses are not perceived. They are inferred from the functions that they perform. The five organs. procure and produce knowledge of touch, smell, colour, sound and taste. All these are born because of the purusa and are the results of the ego or ahamkara.

5. *Five organs of action (karmendriyan)*. The cause of the creation of objects and the organs of perception is the desire of the purusa to experience. The five organs of action (imperceptible powers) reside in these parts of the body—mouth, hands, feet, anus and the sex organs. They perform the following functions respectively—speech, handling, movement, excretion and reproduction.

6. *Five subtle elements (tanmatras)*. The subtle elements of the objects are called tanmatras. These are five tanmatras in the five objects—touch, speech, colour, taste and smell. The tanmatras are very subtle and cannot be perceived. They are known by inference. But yogis or saints can perceive even them. According to Nyaya Vaisesika, the tanmatras originate in the five physical elements, but contrary to this the Samkhya holds that it is the five elements that have their origin in the five tanmatras.

7. *Five physical elements (mahabhutas)*. The five physical elements originate in the five subtle elements in the following manner:

(1) *Akasa*. Akasa or ether and the quality of sound originate in speech tanmatra. Sound is the quality of ether or akasa, and it can be perceived by the ear.

(2) *Vayu*. The mixing of the sound and touch tanmatras results in the creation of air whose qualities are sound and touch. These qualities are born along with air.

(3) *Agni*. The further mixing of the colour tanmatra with the sound and touch tanmatra creates the element of fire or agni and its qualities of sound and touch and colour.

(4) *Jala*. The further addition of the taste tanmatra to the previous results in water.

(5) *Prithvi*. And when the smell tanmatra is added to those of sound, touch, colour and taste, the element of earth comes into existence, in addition to its qualities—smell, sound, colour, taste and touch. In this way, each new element that appears in this order possesses the qualities of the elements that have appeared before it, besides its own qualities. Accordingly, the characteristic qualities of earth, water, fire, air and ether are smell, taste, colour, touch and sound respectively.

Four kinds of Elements

In this way, there are four kinds of elements in the entire sequence of evolution—prakrti or equilibrium, vikrti or distortion or flux, *prakrti-vikrti* and neither *prakrti* nor *vikrti*. Purusa is in neither *prakrti* nor *vikrti*. In the above mentioned twentyfive elements, prakrti is only prakrti. Mahat, ahamkara or ego, and the five tanmatras or subtle elements, together with five elements, are both prakrti and vikrti. The other sixteen elements—five organs of perception, five organs of action, five physical elements and the mind or manas—are only distortions or vikrti.

Two Forms of Evolution

The order of evolution also has two forms— (1) psychical (*pratyayasarga or buddhisarga*), and (2) physical (*tanmatrasarga* or bhautikasarga). The first to appear is the buddhi or intellect, ego or ahamkara and the eleven organs. In the second stage appear five subtle elements (tanmatras), the five gross physical elements (mahabhuta) and their products. The five subtle elements are imperceptible to the ordinary individuals and are hence called 'avisesa' or those devoid of perceptible peculiar qualities. In the physical elements and their products, are the qualities such as pain, pleasure and attachment, etc. Hence, they are called 'visesa' or particular. These peculiar or visesa substances are of three kinds— (1) Gross physical elements (2) Gross body—made up of the five elements (3) Subtle body—is the name given to the group of buddhi, ego, eleven organs and the five subtle elements. The gross body is the abode of the subtle body. The intellect, ego and the organs cannot function without physical substratum. Vachaspati Mista has accepted the existence of these two bodies, the subtle and the gross, but Vijnanabhiksu has postulated a third kind of body,

called the adhisthana sarira, which serves as a medium for the transfer of the subtle body from one gross body to another gross body.

Purpose of Evolution

The evolution of Samkhya is not the mere combination of atoms. It is a teleological evolution. In an indirect manner every object in the world gives credence to the purpose of the soul or atma. Just as an unconscious tree bears fruit or water flows because of the slope in the earth's surface or the pieces of iron are attracted towards the magnet or milk flows from the udders of the cow for the nourishment of its calf, in the same manner every object unconsciously fulfills the purpose of the purusa be it liberation or be it experience. Prakrti assists the purusa. Although purusa is inactive, indifferent and unqualified the benevolent prakrti, maintaining detachment, works unceasingly towards the objective of the purusa. Prakrti works for the liberation of the purusa. Although Samkhya has postulated prakrti as the material as well as the efficient cause while the purusa is neither a cause nor an effect but instead of prakrti it is purusa who should be considered the efficient and final cause of evolution. Despite their being of contradictory natures, the two co-operate like the oil, wick and flame of the lamp to manifest the purpose of the purusa and present it to the intellect. All organs are for the purpose of the purusa. The subtle body also is for the use of the purusa. In this way, the entire process of evolution, from mahat, the first distortion, to the physical elements, the last distortion, aims at the liberation of the purusa. This evolution shall continue till all the purusa attain their liberation.

Criticisms

(1). There is no logical basis for the order of distortions of prakrti. Appearance of these distortions of prakrti in the specific order named in Samkhya does not appear to be supported either by logical or metaphysical necessity. Realizing this fact, Vijnanabhiksu said that shastra is the only evidence in support of this order of evolution. But this implies acceptance of the fact that this order of evolution cannot be proved by argument.

(2) According to Dr. S. Radhakrishnan, Samkhya has mixed up its spiritual or intellectual metaphysics with psychological facts. It has mixed up its own assumptions with the thoughts borrowed from the Upanishads. Hence the evolution of Samkhya is not adequate and logical.

Camparison with Darwin's Theory

In Western philosophy, the most influential and prominent theory that has been put forward in the sphere of evolutionism is that of Darwin. The Darwinian thought has made its mark upon thinking in every sphere of knowledge. In Indian philosophy, the problem of evolution of the universe has been tackled by the Samkhya system in most subtle and philosophical manner. Even though it

cannot give a very successful description of cosmological evolution, being a dualistic system, yet it explains the order of progress from the subtle elements to the gorss according to a psychological principle and in this lies its achievement.

There is a fairly wide difference in the Darwinian and the Samkhya principles of evolution. Both these views have their own individual and distinct methods. The points that distinguish the Samkhya view from the Darwinian conception of evolution are the following :

(1) The Darwinian theory represents modern thoughts whereas the Samkhya theory is an ancient principle of evolution.

(2) Darwinian theory is based on the researches of modern science whereas the Samkhya view does not concur with science. The Samkhya theory is a philosophical delineation of evolution whereas the Darwinian concept is scientific.

(3) Being materialistic, the Darwinian theory accepts merely a material substance or pudgala as the ultimate element and tries to explain the universe on the basis of dynamic substance. According to the Samkhya view, purusa and prakrti are two existences or entities, purusa is inactive and conscious while prakrti is active but unconscious. Evolutionary forces are set in motion by the proximity of these two entities. In this way, the Samkhya view is dualistic while Darwin has supported a materialistic monism.

(4) Samkhya evolution is teleological whereas according to Darwin there is no purpose behind evolution. According to Samkhya there is twin purpose behind the evolution of the universe. Prakrti unconsciously evolves the universe for the experience of the many purusas and destroys the universe for the liberation of purusa. But Darwin looks upon the process of evolution as a blind and mechanical process. The evolutionary process continues mechanically, proceeding from cause to effect and interminably.

(5) The Samkhya theory is the theory of cosmological evolution, Dawin's view is the theory of biological evolution. The evolutionist principle of Samkhya presents an analysis of the evolution of the universe, while the Dawinian theory reflects only upon the evolution of living beings.

(6) Darwin believes the various species of living beings to be mutable but the Samkhya is silent in this matter.

(7) Samkhya accepts the existence of many purusa or souls and denies the existence of God. According to Darwin, the existence of neither God nor of soul is indispensable to the evolutionary process. Both the Samkhya philosophers and Darwin believe that mind evolves from matter but the soul has been awarded a distinct and superior existence by Samkhya.

(8) According to Darwin, matter is dynamic and acts in conformity with scientific laws to evolve the world. According to Samkhya, the evolutionary process is set in motion by the proximity of purusa and prakrti, according to the principle of karma.

(9) According to Samkhya prakrti evolves in order that the active agent may reap the reward of his actions. According to Darwin, the motivating force behind the process of evolution is the struggle for survival. In Samkhya philosophy, chance variation finds no place. Being a mechanical principle, the Darwinian theory of evolution does credit chance variations.

The difference between the evolutionist principles of Samkhya and Darwin can be better understood from the following table:

Darwin's view	Samkhya view
(1) Explains biological evolution.	(1) Explains cosmological evolution.
(2) Evolution starts when matter becomes active.	(2) Process of evolution is set in motion by nearness of prakrti and purusa.
(3) Evolution is mechanical.	(3) Evolution is teleological.
(4) Motive behind evolution is struggle for survival.	(4) Past actions are the inspiration behind evolution.
(5) Both mind and soul are believed to originate in matter.	(5) Accepts the spiritual form of soul distinct from the mind.
(6) Atomistic.	(6) Not atomistic.
(7) Scientific.	(7) Philosophical.
(8) Proponent of materialistic monism.	(8) Dualistic.
(9) Modern.	(9) Ancient.

MIMAMSA COSMOLOGY

In metaphysics, the Mimamsa philosophers are realists and pluralists. According to them, the world is constituted of three types of elements— (1) Body in which the self enjoys the fruits of its actions, (2) sense organs and motor organs as the means of experiencing pleasure and pain, and (3) external things as objects of enjoyment. Besides the objects of perception, there are many realities, such as heaven, hell, soul, gods, etc., which are not subject to perception. The creation is based on karmas. The Mimamsa philosophers, therefore, do not admit any purpose of God in creation. According to their atomic theory of the creation of the world, the atoms are not activated by God as they are held to be in the Vaisesika view. The atoms are constantly activated due to the natural law of karma so that the world is constituted in order that the selves may experience the consequences of their karma. The world is external. There is no origination or final destruction of the world. The self is atomic, eternal and imperishable. Besides the nine elements postulated by the Vaisesika philosophers, some Mimamsa philosophers admit darkness and sound also as elements. They also admit the existence of substance, genus, quality, activity and absence.

MAYAVADA OF ADVAITA VEDANTA

Avidya and Maya are the subjective and objective forms of the same phenomenon. Avidya is in the Jiva, it is the characteristic of its intellect. Maya is the creative power of the world of name and form. As the knowledge dawns, the Avidya disappears, but Maya is eternal like Brahman, since it is the power of qualified Brahman *i.e.* Iswara. But in another context Avidya has also been a matter of fact just as there is identity between the self and the Brahman, similarly the Maya and Avidya are the same. Both are personal, and both are universal. Really speaking, Samkhya has used the following terms in almost similar meaning: Maya, Avidya, Ajnana, Adhyarope, Vivarta, Bhranti, Bhrama, Nama Rupa, Avyakta, Aksara, Beeja-Sakti and Moola Prakrti etc. The words Maya, Avidya, Adhyasa and Vivarta have been particularly used in almost the same sense. But some of the post-Samkarite Vedantins have distinguished between Avidya and Maya. According to them, Avidya is negative and in the individual, while Mahya is positive and all-pervading.

Brahman together with Maya is Iswara, Maya is its power. It is the origin of the world of name and form. Names and forms are neither existent nor non-existent, they are the seed forms of the universe. They are the constituents of the Prakrti of Iswara. The creatorship of God depends upon the sprouting of these seeds of Avidya. He knows them even before creation. It is due to them that He is omniscient. His omnipotence depends upon them. It is through them again that he creates all the elements and beings. Apart from God there is no existence of names and forms, though God himself is different and pure-consciousness. The world is merely a play or Lila of Iswara. Due to this Maya the inactive God becomes active, Maya is said to be Maha Maa. God is called Maha-Mayin. Maya is not independent like the Prakrti of Samkhya, it depends of God. It is due to Avidya or Maya that one God is seen in many forms. Maya is deep sleep or universal ignorance in which the ignorant Jivas remain sleeping. This is the condition before creation. It is from this that God creates the universe.

Samkara has described the following characteristics of Maya or Avidya.

(1) *Eternal (Anadi)*. Maya is the power of God. It is through it that God creates the universe. Hence like God it is also eternal. Even after destruction it remains in the God in seed-form.

(2) *God's power (Iswara-Sakti)*. Maya is the power of God. It absolutely depends on him and cannot exist separate. It is not separate from God and there is a relation of identity between the two.

(3) *Material and unconscious (Jada or Achid)*. Like the Prakrti of Samkhya, Maya is material and unconscious. It is opposed to the nature of Brahman in the same way just as the Samkhya Prakrti is different from Samkhya Purusa. But unlike Prakrti it is neither real nor independent.

(4) *Existent (Bravarupa)*. Maya is Bhavarupa, though it is not real. By calling it Bhavarupa, *i.e.,* of the nature of existence, it is not negative. As a matter of fact, Maya has two aspects. In the negative aspect it is the covering of reality and keeps it covered. In the positive aspect it creates the universe as the reflection of Brahman. It is ignorance as well as false knowledge.

(5) *Destructible through knowledge.* As the knowledge dawns, Mahya disappears. The liberated soul is beyond the influence of Maya. The disappearance of Avidya leads to the appearance of Vidya. As the rope is known the snake disappears, similarly as the real nature of the self is known the world of name and form *i.e.,* Maya ceases to have any existence.

(6) *Practical (Vyavaharika)*. Maya is Vyavaharika or merely pragmatic reality. It is of the nature of reflection on the transcendental level only the Brahman is true, Maya is its reflection in the practical world.

(7) *Indescribable (Anirvachaniya)*. Maya is existent, because it is eternal like God and the creative power of the universe. It is non-existent, because apart from God it has no existence. It is real since it is existent in the state of ignorance. It is unreal since it disappears with dawn of knowledge and does not limit the Brahman. Lastly, it can neither be said as existent-non-existent (Sad-Asad), because these are mutually contradictory. Hence Samkara has called the Maya to be "existent-non-existent indescribable." Thus Maya cannot be described.

(8) *Of the nature of Imposition (Adhyasa Roopa)*. Just as the snake is imposed on rope and the silver on nacre, similarly the Jivas engrossed by Maya see the attributeless Brahman as the world of many names and forms. Adhyasa is due to Maya or Avidya. Hence the Maya is said to be Mool Avidya or the basic ignorace. In the basic form of Avidya, it is also said to be Tool-Avidya.

(9) ***Substratum and object of Bahman.*** The Maya is the substratum and object of Brahman, though just as the imposition of the blue colour on the colourless sky does not affect the sky itself or just as the magician is not influenced by his magic, similarly, the Brahman is not influenced by Maya.

(10) *Ignorance (Avidya)*. Avidya is unmanifested and God-dependent. It is of the nature of Maya, the eternal sleep. All the distinctions are due to Avidya. Maya is of the nature of false conceptions. The nature of Avidya is to cover knowledge. This is done in three ways:

(*i*) In the form of false knowledge.

(*ii*) In the form of doubt.

(*iii*) In the form of ignorance.

But it does not affect Brahman. Avidya is not non-existent like the son of a barren woman. Since it is experienced, it is absolutely existent as it is destroyed by immediate experience. Had it been non-existent, nothing could come out of it. Had it been existent, all the object screatd by it should also have been existent. Hence, like Maya, Avidya also cannot be called existent, non-existent, both or neither. Avidya is indescribable. What is Avidya? How, when and why is the Jiva caught in it? How do the Brahman ad Avidya go together? Whose Avidya is it? These are the questions which Samkara has not answered, because they are beyond the limits of philosophy. Ultimately, the human being cannot claim complete knowledge. At least it is not possible through reason that Brahman is the object of immediate experience. The expression of this immediate experience has its own limitations in philosophy. Not only the Indian philosophers, but also the Western phiosophers, like Bergson, Bradley and Kant etc., admit these limitations. As a matter of fact there is identity between the world and the Brahman, and they are the same. Hence the question of their relation does not arise. The world is a reflection of Brahman. The reflection is not independently existent. It is the Real itself, though in essence it is seen as separate. Samkara has logically criticized all other explanations of the relations of Brahman and the world and proved that this relation is indescribable and beyond the limits of logic. The causal relation cannot be applied in the case of the Brahman and the world. Samkara admits the doctrine of 'Ajati' of Gaudapada. Evolution, change, progress and becoming, all are mere illusions. The word Maya represents the limits of h¨man knowledge. Human knowledge is limited to this world alone. The eternal Brahman is an object of immediate experience. The solution of this 'why' is beyond the limits of philosophy. The world is not Parinama, but Vivarta. In Parinama, the cause and effect have same nature while in Vivarta, they are different. Maya is not a substance, hence it cannot be the material cause of the universe. It is merely the instrumental cause of the universe. Like the warmth in the fire, it remains with God. It can be inferred by its effects.

Samkara has used different analogies to explain the nature of the world. Of these the most important are Rope and Snake, Nacre and Silver, the city of Gandhara, the dream, the foam, the Maya, the Alat Chakra, the seeing of double moon, the illusory elephant and the jugglery, etc. These analogies have been used to point out that the Brahman is only truth and whatever is different from Brahman is false. According to the logic of the Advaita philosophy, Brahman cannot be One and many, Being and becoming at the same time. As Samkara points out, if both were true, the worldly man should not be caught in the mire of untruth. Nor can it be said that the liberation is attained by knowledge and in that condition the knowledge of one should not surpass the knowledge of many. But this does not mean that Samkara has taken the world as mere dream or mental concept. Samkara's efforts for social and religious reformation in India are ample proofs that he did not believe the world to be a dream. To understand the real meaning of Maya, Samkara's doctrine of Vivarta should be clearly understood. Samkara has clearly distinguished between the phiosophical and the worldly standpoint and also synthesized both. He is not prepared for any compromise in the field of philosophy. The world is unreal and hence it cannot find any place in reality. But then the unreal too has its degrees. There is distinction between the Vyavaharika and the Pratibhasika unreality.

The Levels of Truth

Thus according to Samkara all the objects can be divided into three categories.

(1) *Pratibhasika.* The objects belonging to Pratibhasika level are those manifest in the dreams or illusion, but are contradicted by the experiences of the waking stage.

(2) *Vyavaharika.* The objects belonging to Vyavaharika level are those which manifest in the waking state, but it cannot be said to be real due to their contradiction with logic, *e.g.*, the cloth, the jug, etc.

(3) *Paramarthika.* The Paramarthika level is the transcendental level or pure existence which appears in all other states which is uncontradicted and whose contradictions cannot be imagined.

Hence Samkara has clearly distinguished between the dream and the worldly experience. The ignorance resulting from both has also been distinguished. The experience of the Pratibhasika objects is personal and due to the immediate ignorance, called Avidya. The experience of the Vyavaharika objects is universal and due to relatively permanent ignorance, called Maya. As a matter of fact, the world is between reality and unreality. According to Samkara just as the existence of the causal Brahman remains in all the three times, similarly, the universe also does not lose its essence, because the effect is

non-different from the cause. Again, the multiple objects of name and form are real so far as their essence is concerned. But in their particular form they are unreal.

The real modification of any substance is known as parinama, *e.g.*, the conversion of milk to curd. As against this the appearance of the modification of a substance is known as Vivarta, *e.g.*, the appearance of rope as a snake. Both these views are Satkaryavadi as they believe that the effect has existence in the cause. The Samkhya and the qualified monism believe in Parinamavad while Advaita Vedanta maintains the theory of Vivarta. Thus Samkara maintains Satkaryavada in the form of Vivartavada. The effect according to him is non-different from the cause. The earthenware is nothing else than earth. The golden ornaments are the gold itself. Again, the effect and its material cause are invariably related. The effect cannot exist without cause. The wares cannot be separated from the clay, nor can the ornaments be conceived apart from gold. It is illusion to maintain that the effect is something new which was non-existent earlier and which has been newly born. Essentially, it was always existent in its material cause. The creation of the reality from the unreal cannot be imagined. The substance can change one form for another. If the real could come out of unreal, the oil should be extracted from the sand and not only from oil seeds. Due to the activity of the instrumental cause no new substance is born, but the form latent in the substance is manifested. Hence, the effect is non-different from the cause and exists in it. The effect is merely a form of the cause. Hence the causal relation is not a real change. The changing world is merely a reflection. This reflection is due to adhyasa. Adhyasa is due to Avidya. Both Adhyasa and Avidya are eternal, hence the world also seems to be eternal.

According to Samkara the Samkhya philosophy have failed to understand the real meaning of Satkaryavada. According to Samkhya philosophy, in spite of the presence of the effect in the material cause, it is the real modification or parinama of it, since it assumes a new form. According to Samkara this means that what was unreal has become real. Thus the very doctrine of Satkaryavada is negated. This change of the form is not a real modification. The form is merely a state of substance or the material cause which is inseparable from the substance. The existence of the form is due to substance. In spite of the change of the form the substance remains the same. While waking, dreaming and sleeping Devadatta remains Devadatta. Again, the form is not separate from the substance. If the form and substance are different, it is impossible to relate them, because to separate the two object the help of a third thing is imperative. Then to relate this third thing with the first and the second, the fourth and the fifth objects will be required. Thus the fallacy of *regressus add infinitum* will follow. Hence the form is not different from the substance. Thus the change of the form is merely a reflection. In the independent Advaita books, like *Chitsukhi, Advaita Siddhi* and

Khandan Khand Khadya many wonderful arguments in favour of Vivartavada have been presented.

Where Samkara has proved his Vivartavada by arguments from scriptures, he has also shown that by admitting this theory, many difficulties regarding creation can be removed. By admitting it a parinama, it is impossible to explain creation. If the God is conceived as a creator, and the world is taken as a creation out of the unconscious prakrti as separate from Him, dualism is also accepted. The assumption of prakrti to be real and dependent on God has also its difficulties. In this hypothesis, either the prakrti is merely a part of God or non-different from Him. If like Ramanuja, the former alternative is accepted, the God also becomes mortal and with parts like the physical objects. If prakrti is taken as non-different from God then the evolution of prakrti means the conversion of God into world. Thus after creation there remains no God different from creation. Hence it is clear that if a partial or complete modification in it is accepted, He does not remain worthy of being called God. According to Samkara all these difficulties are removed when the doctrine of Vivarta is accepted.

It is on the basis of the doctrine of Vivarta that the Advaita philosophy maintains the relation of reflection (Pratibimba) between the Jiva and Brahman. The reflection of infinite consciousness on the mirror of Avidya is Jiva. Just as the moon causes many reflections in different pools of water and the reflections differ in their cleanliness according to the degree or cleanliness of the water and also appear to be stable or moving if the water is stable or moving, similarly due to the nature of Avidya, the Jivas, the reflections of the infinite, appear to have different forms and types. Two things are clear by the analogy of reflection. First, it is one Brahman which reflects differently in different Antahkaranas due to different Avidya, and secondly it also points out that the clearness of the reflection of the Brahman will be proportionate to the clearness of the Antahakarana.

But there is one grave defect in the theory of reflection. If this theory is admitted, the liberation of Jiva means its destruction, because when the mirror of Avidya is destroyed, its reflection should also disappear. Hence to save the existence of the Jiva, some Advaita philosophers have established *Avacchedavada*. In this theory, the analogy of the space in the jug (chatakasa) has been used. As a matter of fact, the space is all pervading and one, but with this distinction of the jug etc. It appears to be in different form and from the practical point of view this itself is admitted to be real. Similarly, in spite of Brahman being all-pervading and one, it appears to be many in the form of the Jivas and the objects due to Avidya. Thus though the Jiva is limited and finite, it is non-different from the Brahman. The meaning of the liberation is to break all the limitations imposed by Avidya and to become the unconditional Brahman. This view is known as Avacchedavada.

VISISTADVAITA COSMOLOGY

Unconscious (Achid) Element

Ramanuja has given the name achid to prakrti or material substance. The unconscious element is material and devoid of deformation and distortion. There are three distinctions in it the following:

(1) *Suddha Sattva.* In this, rajas and tamas do not exist. It is eternal and creates knowledge and happiness. Its qualities are sound, touch, etc.

(2) *Misra (mixed) Sattva.* In this all the three gunas exist. It is this which is called prakrti, ignorance, and maya. The five objects of perception, five organs, five physical elements, five pranas, prakrti, mahat, ego and mind are among its transformed products.

(3) *Sattva Sunya.* Time has been said to be the unconscious element devoid of sattva. There is no guna in it. Eternity, efficiency and creation and dissolution are comprehended by this 'time'. It is the cause of the products of prakrti and natural objects.

Pure and mixed sattva are the constituents of the objects of experience of jiva and Iswara, place of experience and substance of experience.

Evolution of Creation

All physical objects arise out of the unconscious and material elements. Ramanuja considers the Upanisadic description of the evolution of creation to be true in every detail. The all-powerful Iswara creates the universe of diverse objects out of Himself of his independent volition. Both conscious and un-conscious elements are present in Brahman. Agreeing with Samkhya philosophy, Ramanuja accepts prakrti as an indestructible and eternal existence. But in contradiction of Samkhya he believes prakrti to be a part of God and to be guided or motivated by him. In the state of dissolution prakrti exists in a subtle unmanifested form. Iswara creates the universe out of this prakrti according to the past action of the jivas. Prakrti is divided into three elements by the will of Iswar—fire, water and earth. All gross objects emerge upon the gradual mixture of the three elements. Three elements are the invariable constituents of all the objects in the world. This process of gradual mixing is called 'nivrta-karana'.

World is Real

According to Ramanuja creation is as much real as Brahman. Sentences which propound the Upanisadic negation of multiplicity and establish unity mean no more than that objects have no place independently of Brahman. They are real in the form of being dependent upon Brahman. Prakrti is Brahman's power, Brahman is its material as well as efficient cause. The effect is not the distortion or the illusion of its cause but its product. All evidence tends to

establish the reality of the universe. The universe is real although its material or gross objects are not eternal. The effect is inherent in its cause. How can the effect be unreal or illusory if the cause is true? Conscious and unconscious are the attributes of Brahman. Between them and Brahman, a relation of part and whole exists. They are in Brahman. Between them and Brahman there is 'aparthaksiddhi' or inseparability. Indivisible Brahman can assume the form of the diversified universe by His power. Brahman is the creator, to Visnu falls the duty of sustaining the world, while Rudra is its destroyer. All these are the various aspects of Brahman. In his form of the all-pervading, Iswara is the creator, sustainer as well as destroyer. All these activities are only his play. His mere desire is sufficient to transform his energy into the universe. According to Samkara, Brahman is real while the universe is unreal or false, and there is no difference between the two. According to Ramanuja there cannot be correspondence between the true and false elements. If it were so, then Brahman is false. Thus Ramanuja refutes Samkara's view.

Brahman Parinamavada

According to Ramanuja it is Brahman who creates, destroys and sustains the universe. In a state of disssolution, both conscious and unconscious elements exist within Brahman in seed form. The conscious and the unconscious are alswaya existing although their objects and forms are susceptible to continuous change. In the absence of objects in the condition of dissolution, Brahman exists and is possessed of pure consciousness and unmanifest unconsciousness. This is called 'Karana Brahman', or Brahman as the cause. It is contended by Ramanuja that wherever in Upanisads objects have been denied real existence and the negative have been employed in describing Brahman, it is this Brahman, as the cause, that is implying. When creation takes place Brahman is manifested in the form of bodied jivas and physical objects, this condition being known as 'Karya Brahman' or Brahman as the effect. Thus, Ramanuja like Samkhya believes that the effect is existent before it is manifested (Satkaryavada), but he differs in accepting Brahman as the original cause (Brahman Parinamavada) and not prakrti, as accepted by Samkhya in their doctrine of prakrti parinamavada.

The World is the Sport of Iswara

The creation of the universe is no more than a matter of sport for Iswara. According to Ramanuja, Iswara does not indulge in the creation of the world, because of some external necessity, because he is perfect. All his desires are satisfied. He is unprejudiced and creates the objects of the world according to the action of the jivas. He rewards them with pleasure and pain according to their actions.

Meaning of Maya

Iswara has been described as a magician (mayavi) in the Upanisads. Ramanuja interprets it thus: the power of Iswara for creating the universe is as astonishing as the power of the magician. Maya means that power of Iswara which creates unusual objects.

In this way Ramanuja's description of Maya differs from the explanation put forward by Samkara.

PRAKRTI AND MAYA

Prakrti (Ramanuja)	Maya (Samkara)
(1) Prakrti is real. It is not unreal and indeterminate.	(1) Maya is indeterminate. It is neither real nor unreal.
(2) The knowledge of prakrti as the universe is true. No object is unreal. The universe is real.	(2) Knowledge of Maya as the universe is illusory, not real.
(3) The sentence ostensibly denying the reality of the world means only that there is one Brahman at the root of all multiplicity not that the world does not exist.	(3) According to this sentence of the Upanisad, multiplicity is unreal.
(4) Prakrti is the unconscious element present in Iswara. It exists in subtle seed form, and it is with this that Iswara creates the universe. It is the unconscious element.	(4) Maya is the power of Iswara. It does not exist in Iswara in element form. It is merely his desire or wish.
(5) The unconscious element existing in God is susceptible to distortion (hence in Iswara also) and this is real.	(5) This power of creation appears to be prakrti of the world only to those persons who see it as the world and not its fundamental Brahman nature.
(6) Prakrti itself appears in the form of its past remaining elements and the entire universe is pervaded by it.	(6) The universe itself is not Maya. Maya is not transformed or changed, but it is only the magical power of Iswara which

	due to ignorance reflects Brahman in the form of the universe.
(7) According to Parinamavada prakrti actually changes into the world.	(7) According to vivartavada, Maya is the object of intuition. The universe is the illusion of Brahman.

Concerning the World the opinions of monistic and the qualified monistic school differ. According to Samkara the world is Maya and the false or unreal, it has nothing to do with Brahman. According to ramanuja the world is the sport of Iswara and is constituted of its part. Both the conscious and the unconscious elements are the self distinctions of Brahman. In this way, the world is not unreal. It is real because nothing created by Iswara is unreal.

It depends upon one's own choice as to which one of the two is preferred or found more concurrent with one's own viewpoint. One can however make a generalization that the logically minded person will find the monistic viewpoint more agreeable whereas the individual in whose mental make up it is emotion which is preponderant will find the view of qualified monism more acceptable. This tendency is due to the fact that while the monistic school satisfies the intellect and mind of student, the view presented by the qualified monistic school will appeal more to the emotions and feelings. From the philosophic and purely logical standpoint the more adequate or proper view is that of Samkara although, in being logical, it has not paid the least regard to feelings. On the other hand, Ramanuja's view staisfies the demands of religion although from the point of view of logic it is open to many logical objections and is even probably logivally incompatible. The demand of religion is that the devotee should always enjoy the happiness of worship. The worshipper himself never desires to become God. He wants to live near God, wants to exist in his vicinity, wants to live in the land of God. In this is his salvation. The view of qualified monism concerning liberation satisfies desires of the devotee. Similarly, Ramanuja's conception of self and the Brahman is superior to Samkara's view from the religious viewpoint. If even Iswara is false and unreal, then religion is reduced to mere wish fulfilment. It is not possible to worship that which is devoid of qualities. The dualism between the devotee and Iswara is necessary for the purpose of love. Pringle Patisan, a Western scholar, has written correctly, "It requires two to love and to be loved, two to worship and to be worshipped. . . . ." It is for this reason, that the religious individual tends to look upon the world as an act of God. On the other hand, there are many difficulties in regarding the world as the result of divine action. In Ramanuja's opinion, there is no place for mystic experience in which the devotee experiences an identity with the object of his devotion. This satisfaction can be derived from Samkara's philosophy.

Chapter - 6

THEORIES OF CAUSATION

Ever since man reflected upon the phenomenal world, philosophers in East and West grappled with the phenomenal of causation. The essence of this phenomonena lies in the other observation that this being given that follows. Thus philosophers have tried to find out the abstract link between the known and unknown, the precedent and the consquent. It is needless to say that while the precedent has been called the casue, the consequent has been called the effect. The link between the two however is a subsject of speculation and escapes certainty. Thus agnosticism has been the general approach to causation.

Theories of causation are a part of theory of creation. Indian philosophers have bried to find out whether the mere matrix of creation actually converts into the world or the world is mere reflection of it. This has given birth to Satkarya vada and Asatkaryavada. Whether creation is real or unreal has been discussed in Parinamavada and Vivartavada. Is world born out of Brahman or Prakrti: This has been answered by Brahman Parinamavada and Prakrti Parinamavada.

Satkaryavada

The Samkhya philosophers in India presented a lofty metaphysics, which in spite of its serious limitations, has been given very much importance by other Indian philosophers. Thus it occupies a unique place among the six systems of Indian philosophy. Samkhya philosophers have particularly concetrated upon the problem of creation. According to Samkhya philosophy, that which does not exist cannot come into existence, and that which is existent cannot be absent. The effect before it is produced is concealed in the cause. In this way, creation means the manifestation of that which is hidden, and destruction implies the concealment of that which is manifest. In this way, both creation and destruction indicate the discarding of one form or quality and adoption of another form of quality. The difference between the cause and the effect is only one of quality or form. The effect exists in its cause. This view is called Satkaryavada *i.e.*, the theory of the presence of the effect in the cause prior to its manifestation. Because of their refusal to recognize the distinct existences of the cause and the effect, the followers of this view are also called '*asahisnuabhedavadi*'.

PRAKRTI PARINAMAVADA

Even among those who accept the theory of the reality of the effect, as stated above, there are two points of view, *viz.*, parinamavada and vivartavada. According to parinamavada the cause is really changing into the effect while according to vivartavada this changing of the cause into the effect is not real but only illusory. Clay turing into pot is an example of parinamavada while the rope appearing as a snake is an example of vivartavada. In this way according to parinamavada, the cause and effect is the same while according to vivartavada the two are different or separate.

The Samkhya philosophers believe in the theory of parinamavada while the Vedanta philosophers accept the theory of vivartavada. In this way according to Samkhya, all creation is the manifestation of its cause while all destruction is its concealment. The distinction between cause and effect has been maintained only for practical purposes. Being only two different states of the same object, there is no difference between them. Ramanuja, like the Samkhya philosophers, accepts parinamavada. But according to Ramanuja, the universe is the result of Brahman while acording to Samkhya the universe is the result of prakrti. Hence, Samkhya view is known as prakrti Parinamavada, while Ramanuja view is as known Brahman Parinamavada.

Proofs of Satkaryavada

असदकरणादुपादानग्रहणात सर्वसंभवाभावात् ।
शक्तस्य शक्य करणात् करण भावा च सत्कार्यम् ।।

Iswara Krsna has inserted the above verse in the 'Samkhya Karika' to prove the theory of Satkaryavada.

The ideas contained in it may be explained as follows:

1. *Asadkaranat.* That which has no existence does not possess the capacity to create. That which does not exist cannot be the cause. Thus if the effect is not previously or potentially present in the cause it is like the horns of a rabbit or the lotus in the sky which can never create anything. If the effects does not exist in the cause then the cause may never manifest the effect.

2. *Upadana Grahanat.* A material cause is necessary for the creation of an object. If the effect is not present in the material cause, the letter can never create the effect. Hence, the effect is the manifestation of the material cause because it is inevitably related to it.

3. *Sarvasambhavat.* If the effect is not related to the material cause, then any cause could manifest any effect. But experience does not bear this out. Hence, the effect is present in the cause before its manifestation.

4. *Saktasya Sakyakarnat.* Creation is the manifestation of the concealed

potential or power. A cause produces only that effect which it has the potentiality to produce and no other. If this were not true, one could get oil from sand. For this reason, the effect is present in an unmanifest or potential form in its cause before it is produced.

5. *Karanbhavat.* There is identity between cause and effect. When the obstacle is removed from the path of manifestation, the effect is revealed by the cause. Hence, the effect is present in the cause even before it is manifested.

Distinction between material and efficient cause

In Samkhya philosophy, a distinction has been made between the efficient and the material cause. The material cause enters into the effect while the efficient cause acts from without. Despite the fact that the effect is hidden in the cause before it is manifested, an efficient cause is needed to make it manifest. It is necessary to crush the seeds in order to obtain oil. In the absence of this co-operating power of energy, the effect cannot be made manifest. Hence, the absence of the effect in the cause is dependent upon certain conditions. According to Vyasa, these conditions are space, time, form and shape. When the internal quality of an object is transformed, it is called the qualitative effect but when only the external manifestation is changed it is called apparent result.

MIMAMSA THEORY OF CAUSATION

About causation, the Mimamsa philosophers maintain the theory of energy. Nothing sprouts from the fried seed because the potent energy of the seed is consumed in the process of burning. Fire inheres in the power of burning and light in that of lighting. Had there been no potent energy in the cause, even a burnt seed would have sprouted. This phenomenon can be explained only by the theory of potent energy in the cause. If the potent energy is absent, no effect would be observed. It is because the burnt seed loses such energy, that it does not sprout.

Nyaya Criticism

According to the Nyaya view, in the above-mentioned example, the seed does not sprout not because of the absence of potent energy in it, but due to the presence of certain impediments. If these impediments are removed, the cause would produce the effect. In this connection the Mimamsa philosophers point out that even in the Nyaya view, one has to admit the presence of something other than mere cause, namely, the absence of impediments. They, therefore, argue that instead of admitting the power of causation in the element of absence, it is preferable to accept the presence of potent energy in the cause itself.

Theory of Apurva

The theory of Apurva in the Mimamsa philosophy has been postulated on

the basis of the above-mentioned theory of unseen energy. According to the Mimamsa philosophers, the deeds performed in this world created an unseen force known as Apurva *i.e.,* something which was not there before the performance of deeds. This force, in due course, leads to consequences in the form of diverse experiences. This law of Apurva is a part of the wider law of Karma. According to the law of karma, all deeds lead to the accumulation of results.

ADVAITA THEORY OF CAUSATION

The real modification of any substance is knwon as Parinama, *e.g.,* the conversion of milk into curd. As against this, the appearance of the modification of a substance is known as Vivarta, *e.g.,* the appearance of a rope as a snake. Both these views are Satkaryavadi, since it is believed that the effect is existent in the cause. The Samkhya and the qualified monism believe in Parinamavada while Advaita Vedanta maintains the theory of Vivarta. Thus, Samkara maintains Satkaryavada in the form of Vivartavada. The effect, according to him, is non-different from the cause. The earthen-ware is nothing else but earth. The golden ornaments are gold itself. Again, the object and its material cause is invariably related. The effect cannot exist without a cause. The wares cannot be separated from the clay, nor can the ornaments be conceived apart from gold. It is an illusion to maintain that the effect is somethintg new which was non-existent earlier and which has been newly born. Essentially, it was always existent in its material cause. The creation of the reality from the unreal cannot be imagined. The substance can change one form for another. If the real could come out of the unreal, oil should be extracted from the sand and not from oil seeds. Due to the activity of the instrumental cause no new substance is born, only the form latent in the substance becomes manifest. Hence, the effect is non-different from the cause and exists in it. The effect is merely a form of the cause. Casual relation is not a real change. The changeing world is merely a reflection. This reflection is due to Adhyasa. Adhyasa is due to Avidya. Both Adhyasa and Avidya are eternal, hence the world also seems to be eternal.

Form and Substance: Vivartavada

According to Samkara the Samkhya philosophers have failed to understand the real meaning of Satkarayavàda. According to Samkhya philosophy, although the effect is present in the natural cause, the effect is the real modification or parinama or the cause since the cause itself assumes a new form. According to Samkara, this means that what was unreal has become real. Thus the very doctrine of Satkaryavada is negated. The change of the form is not a real modification. The form is merely a state of the substance or the material cause, which is inseparable fiom the substance. It is the substance to which the existence of the form is due for, in spite of the change of form, the substance

remains hte same. Walking, dreaming or sleeping, Devadutta remains Devadutta. Again, the form is not separate from the substance. If the form and substance were different it would be impossible to relate them, because to separate two objects, the help of a third thing is imperative. Then, to relate his third thing with the first and the second, a fourth and a fifth object will be required. Thus, the fallacy of *regressus ad infinitum* will follow. Hence, the form is not different from the substance. The change of the form is thus merely a reflection. In the independent Advaita books, like *Chitsukhi, Advaita Siddhi,* the *Khandan Khand Khadya,* many wonderful arguments have been presented in favour of Vivartavada.

Where Samkara has proved his vivartavada by arguments from Scriptures he has also shown that by admitting this theory, many difficulties regarding creation may be removed. It is impossible to explain creation by admitting it as a parinama. If God is conceived as a creator and the world is taken as creation out of the unconscious, the existence of Prakrti as separate from Him is also accepted. The assumption of Prakrti to be real and dependent of God has also its difficulties. In this hypothesis, either prakrti is merely a part of God or non-different from him. If the former alternative is accepted as Ramanuja has done, God also becomes a mortal and with parts like the physical objects. If prakrti is taken as non-different from God, then the evolution of prakrti means the conversion of God into creation. Thus, after creation, there remains no God different from the creation. Hence, it is clear that if a partial or complete modification in him is accepted, He does not remain worthy of being called God. According to Samkara, all these difficulties are removed if the doctrine of Vivarta is accepted.

Theory of Reflection

It is of the basis of the doctrine of Vivarta that the Advaita philosophy maintains the relation of reflection (Pratibimba) between the jiva and Brahman. The reflection of infinite consciousness in the mirror of Avidya is jiva. Just as the moon causes many reflections in different pools of water and the reflections differ in their clarity according to the degree of cleanliness of the water reflecting it and just as they appear to be stable or moving if the water is stable or moving, similarly due to the nature of Avidya, the jivas who are the reflections of the infinite, appear to have different forms and types. Two things are clear from this analogy of reflection. First, it is one Brahman which is reflected differently in different Antahkaranas due to different Avidya, and secondly, that the clearness of the reflection of the Brahman will be proportionate to the clearness of the Antahkarana.

But there is one grave defect in the theory of reflection. If this theory is accepted, the liberation of jiva would mean its destruction, because when the

mirror of Avidya is destroyed, its reflection should also disappear. Hence, to save the existence of the jiva some Advaita philosophers have established Avachhedavaḍa. In this theory the analogy of the space in the jug (Ghatakasa) has been used. As a matter of fact the space is all-pervading and one, but with this distinction of the jug it appears to be in different forms, and from the practical point of view this itself is admitted to be real. Similarly, in spite of the Brahman being all-pervading and one, it appears to be many in the form of the jivas and the objects due to avidya. Thus, though the Jiva is limited and finite, it is non-different from the Brahman. The meaning of liberation is to break all the limitations imposed by ignorance and to b·· ome the unconditional Brahman. This view is known as Avacchedavada.

Chapter - 7

AXIOLOGY THEORIES OF LIBERATION

In the evolution of a world culture each country has given particular contribution through its culture. This leads us to the conclusion that no culture should be called higher or lower and each adds to the richness of the human culture as a whole. Thus each culture must grow independently and fully so that it may contribute its share to the world of human culture. This again, is the principle of the fulfilment of 'Swadharma.' Thus the Indian culture will contribute to the world culture only that which has been characteristic to it. Secondly, in the realm of thought only that idea can be effective which, along with being universal, fulfils the local needs as well. Hence in India only that ideology can act as a guide which is in tune with the Indian culture and national consciousness provided that it should not be contradictory to world consciousness but complementary to it.

Integral approach has been characteristic to Indian culture. Indian philosophy has emphasized one ultimate element underlying the multiplicity of the phenomenal world. Leaving aside exceptional philosophies as that of Charvaka, from the philosopher of the ancient Vedas down to the contemporary Indian thinkers including Rabindranath Tagore, Sri Aurobindo, Swamy Vivekanand, Mahatma Gandhi and others one finds an integral approach in philosophy. While some philosophers have negated multiplicity from unity, most of the Indian thinkers have considered multiplicity as increasing the richness of unity: Not only in the philosophical fields, but in economic, social, political and all other fields of life, the Indian approach is integral. Hence Integral Humanism is most suitable to the genius of this country.

In social life the Indians have everywhere advocated a multisided integral progress as the idol. Since ancient times the Indian ideal of four Purusharthas *i.e.*, Dharma, Artha, Kama, and Moksha has presented and integral view of life. Some maintain that the ideals of renunciation and liberation in Indian thinking exhibit other-worldliness and escapism. Admitted that in some philosophical shoals the ideal of liberation has been presented in a way which has no consistency with the terrestrial aims of life, it is however, necessary to go deeper into the meanings of these values before arriving at any final conclusion. Inspite of Buddha's ideal of Nirvan, his characteristic sympathy for human beings make it difficult to admit that his philosophy should be ca!' ! other worldly. In Hindu

social philosophy the concept of Varna again, shows the same integral approach. While Samkara has emphasized the value of liberation in human life, the sage Vatsyayana has laid emphasis upon the ideal of Kama in the famous treatise *Kamasutra*. In the history of man, wherever any culture too much emphasized someone particular aspect of human personality or life and left the other aspects unfulfilled, it led to cultural degeneration and the birth of opposite reactions. The conflict observed everywhere among man and man, man and society, nation and nation, and even the conflict within the individual himself only exhibits Nature's attempt everywhere to achieve harmony, synthesis, balance and integrality. This tendency is found not in human society alone but even in the animal and plant life. In man it becomes only more conscious. This is proved by the fact that man cannot rest peaceful unless he solves his problems and removes his tensions. The integral philosophy of life shows the limitations of every need and value, gives it a sufficient place, leaves none, since the warp and woof of human life has been knitted by all these and however one may wish he cannot remove any element of human personality and life, though by suppressing it one may make life one-sided, frustrated and full of tensions.

The idea of Purusharthas is a fundamental principle of indian ethics. According to it, the aim of every person in the world is to attain the four Purusharthas-Dharma, Artha, Kama and Moksha. Kama is natural tendency in every person. Wealth is the means of fulfillment of kama and other needs and the life system of society. Dharma implies the laws or principles on which society is based. According to the Vaisesika philosophy, Dharma is that which leads to improvement in this world and to moksha in the next. Dharma or duty, wealth and kama relate to objects of this world. These are, in brief, called the Trivarga. Duty, wealth and sex indicate respectively ethical ideals, physical means and physical, mental and vital desires of man. In this way it is man's duty to fulfill all the three. Besides Trivarga, moksha is just as important in human life. At one time the Hindus interpreted trivarga as a means to Moksha but generally all the four purusharthas have been stressed. Vatsyayana writes, "A man in hundred years of age should gain knowledge in childhood, sex satisfaction in youth and attend to duty and moksha in old age."[1] Manu states clearly, "Some people attribute more importance to duty, some to wealth and some to sex. Actually, all three are equally important and creditable."[2] Manu has gone to the extent of saying that man should try for moksha only after he has passed through the three ashrams to fulfill duty, attain wealth and enjoy sex, and has rid himself of the

1 Vatsyayan, *Kamasutra*, II.

2 Manu, *Dharmashastra*, III.

three rinas because a person not doing so will find himself in trouble. In this way, it is clear that with regard to the aim of life, Indian ethics emphasizes an integral approach.

There are many instance in history of the balance between the society and the individual being lost due to laying of excessive emphasis upon one aspect of life. Buddhists, Christians, among them St. Paul and Tartulian and priests of the middle ages in Europe laid excessive emphasis on abstention with the result that there was a strong reaction in the direction of the immorality. Vama Margi Buddhists took women and wine to be an important part of the means. Immorality was conspicuous by its absence in groups like Choli Marga. In Europe in middle ages, the monasteries had become centers of corruption. This reaction was manifested in other direction in the form of cruelty and violence. Indian seers were acquainted with these psychological possibilities. They thus, emphasized all the four purusharthas equally. This kept the organization of society and the individual solid and balanced.

DHARMA

Dharma as Cosmic Principle

Like all other fundamental references in Indian social philosophy the first references to the universal nature of Dharma have been made in the Vedas. The Vedic term Rta, as has been pointed out earlier, stands for the cosmic principle of Dharma. Varnashrama Dharma, the basis of Vedic social organization, was the main form of Dharma. The Vedic ethics was based upon Dharma. Thus Dharma was the cosmic principle expressing as Rta in cosmos and Varnashrama Dharma among human beings. In fact the Indian social philosophers never distinguish between cosmic, natural, social and individual. All these, according to them, are essentially one and the same. This was known as Brahman in Upanisads. By the identity of Atman and Brahman it was maintained that what is individual is cosmic and *vice-versa*. Thus individual justice, in its turn, can be achieved by following natural law which is only an aspect of universal law.

This cosmic nature of Dharma however, is more explicit in Upanisads. The Upanisads identify Dharma (Righteousness) with Sattya (Truth). The Brahadaranyakopanisad declares, "Verily, that which is rithteousness is truth. Therefore, they say of a man who speaks the truth , he speaks rithteousness, or of a man who speaks righteousness that he speaks the truth. Verily, both these are the same thing." [1] This Dharma leads to Brahman realization which is

1 *Birth*, II. 5, II.

impossible without moral uplift. Hence Taittiriya Upanisad says, "Having taught the Veda, a teacher further instructs a pupil: 'Speak the Truth (Satyam Veda), practice virtue (Dharmam Chara) . . . . ' One should not be negligent of truth. One should not be negligent of virtue. One should not be negligent of welfare. One should not be negligent of prosperity." [1] According to Chandogya Upanisad, Dharma is Yajna or sacrific. It is soul force. It is the spiritual energy in the universe. Besides the Upanisads, the Geeta also treated Dharma as the cosmic principle. Continuing this tradition the Dharmasastrs also insisted upon the universal form of Dharma. In the words of P.V. Kane, "The writers on Dharmasastra meant by dharma not a creed or religion but a mode of life or a code of conduct, which regulated a man's work and activities as a member of society and as an individual and was intended to bring about the gradual development of a man and to enable him to reach what was deemed to be the goal of human existence."[2] This goal of human existence was liberation. Liberation has been defined as realization of Brahman. The Upanisadic Mahavakya, "Tattavamasi", "Ayamatma Brahman", "Atmacha Brahman", "Sarvam khalvidam Brahman", express the universal nature of Brahman which is the same as Dharma.

One of the noblest prayers in all literature occurs in the Brihadaranyaka Upanisad, "Lead me from falsehood unto truth, from darkness lead me unto light, from death lead me unto immortality." This is the universal form of Dharma. Dharma has been further described in terms of universal virtues. Its identity with truth has been already pointed out. Dharmasutras have included almost all the moral virtues in it. The Gautama Dharmasutra holds that daya (compassion or love for all beings), ksanti (forebearance), anasuya (freedom from envy), saucha (purity of body, speech and thought), anayasa (absence of painful efforts or ambitions), mangala (doing what is commended), akarpanya (not demeaning oneself before others), asprha (not hankering after sensual pleasures or the possessions of othres), are the qualities of the soul. Vasistha says that avoiding backbiting, jealousy, pride, egoism, unbelief, crookedness, self-praise, abuse of others, deceit, covetousness, delusion, anger and envy is the dharma of all asramas and further he delivers a fine exhortation 'practise dharma (right-eousness) and not adharma; speak the truth and not untruth; look far ahead, not near; look at what is highest, not at what is not highest." The reason for the cultivation of the above-mentioned virtues and abstention from the

1 *Taittiriya Upanishad*, I.

2 Kane, P.V., *History of Dharmasastra*, ol. II. Part I. Bhandarkar Oriental Research Institute. Pune, 1941, p. 2.

opposite vices is based upon the philosophical principle that there there is one universal essence underlying everyone. Thus the ideal of dharma combines morality and metaphysics. Like Kant, Daksa declares, "One who desires happiness should look upon another just as he looks upon himself." In the words of Devala, "The quintessence of dharma is that one should not do to others what would be disliked by one's self." As a universal principle dharma stands higher than Artha and Kama. The Mahabharata says: "A wise man tries to secure all three, but if all three cannot be attained, he secures dharma and artha or only dharma if he has a choice of only one from among the three. A man of middling discipline prefers artha to the other two; dharma is the source of both artha and kama." In the words of Gautama, "One should not allow the morning, midday and evening to remain fruitless so far as dharma, artha and kama are concerned. But among these three one should attach most importance to dharma." According to Yajnavalkya also dharma is the highest among Purusarthas.

Since the moral qualities prescribed for the following of Dharma were common to all, they express the universal nature of Dharma. According to Sankhasmriti, "forbearance, truthfulness, self- restraint and purity are common to all Varnas." According to Mahabharata, "three are the best qualities among all beings *viz.*, absence of enmity, truthfulness and freedom from anger." Vasistha says that "truthfulness, freedom from anger, generosity, ahimsa (non-injury) and procreation of offspring are the common dharmas of all varnas." According to Gautama, "Even the Sudra has to submit himself to the dharma of truthfulness, freedom from anger and purity of body and mind." Manu says that "ahimsa, truthfulness, no wrongful taking of another's possessions, purity and restraint of senses are in brief the common dharmas of all varnas."

General Characterizations of Dharma

From the above discussion concerning the nature of dharma as cosmic principle some general characteristics can be deduced. The most important among these are as follows.

1. Three active modes. According to Chandogya Upanishad there are three active modes of dharma: yajna, adhyayana and dana (sacrifice, study and dedication). Yajna or sacrifice is qualified as tapas. The meaning of tapas is soul-force. If refers to the spiritual energy which is generated by bringing one's physical nature under the control of his rational will. The second mode of dharma is adhyayana or study. Related to the study of scriptures is the exposition of the scriptures or pravachana. The third mode of dharma is dana. Commenting on these three modes of dharma, Prof. G. Mukhopadhyaya summarizes the inter-relatedness and ethical intentionality of the ideas expressed above : "By yajna or sacrifice one is linked with the world of the gods, through study or adhyayana one is joined with the supreme sphere of Sabda-Brahman, and lastly through

dana, self-giving or gift of things one gets connected with the human world. Dharma thus covers all the spheres of life and is not an isolated state of things.

2. Social Principle. In the words of S. Cromwell Crawford, "The key to understanding Brahmancial society is found in the first purusartha, namely, dharma. It is a development of the earlier Rg-Vedic idea of Rta which, as we have been, represented cosmic law operating in all phenomena—natural, religious and moral. In the smrti period this law permeating the whole universe was called dharma. Within the social order dharma was explicitly defined in term of certain duties and obligations which were codified in the great Law Books."

3. Criteria of Duty. While Advaita Vedanta has developed dharma as a metaphysical principle, the Mimamsa philosophers develop the concept of dharma as duty. Jaimini starts his sutras with an inquiry regarding the nature of Dharma *i.e.*, the nature of Vedic duties, relevant proofs, means of the production of dharma and its fruits. Whatever is enjoined by Vedic injunctions is dharma or duty (yascondanalaksanah as dharmah) provided it is not intended to produce any injury to other persons. There are certain sacrifices, such as syena-yaya, which are performed for injuring one's enemy; though there are injunctions regarding such sacrifices, nevertheless, since they produce injury for others, they are not to be regarded as dharma. Dharma cannot be known by any of the other pramanas such as perception, inference or implication; the only way of knowing it is by the Vedic injunction. Dharma is thus, according to the Mimamsa not a quality of the understanding of the self, but is of the nature of the Vedic sacrifices. It means only such prescribed sacrifices of the Vedas as have not been associated with any harmful effects. Dharmas are either enjoined by the Vedas or directed towards beneficial ends. In the words of Surama Das Gupta, "When it is said that Vedic injunctions or prohibitions define the nature of dharma or adharma, the idea is that whether any sacrifical action will produce advantage or disadvantage cannot be known by any other means but the injunction or the prohibition of the Vedas.

4. Practical Principle. Summing up the practical nature of the concept of dharma in Dharmasastras, P. V. Kane writes, "The foregoing discussion establishes that all Dharmasastra writers attached the highest importance to moral qualities and enjoined them upon all with all the emphasis they could command; but as their main purpose was a practical one, *viz.*, to guide people to right acts in everyday life, they dealt more elaborately with the acts, rites and ceremonies that each person had to do with reference to his station in society."

5. The Principle of Good. The concept of Dharma seems to be closely associated with that of punya or the good. The Brihadaranyak Upanisad defines Dharma as sreyah (good). There is nothing greater than Dharma. In Katopanisad

Dharma has been defined as mystic self knowledge. Thus the Upanisads define Dharma in the sense of good. Adharma therefore means the opposite of good or evil. This has been also elaborated in the Nyaya Vaisesika concept of good. The Nyaya Vaisesika philosophers define Dharma as merit and Adharma as demerit. Therefore, in order to achieve liberation one must follow Dharma.

6. Differentia of Men. According to Indian thinkers it is Dharma which distinguishes between man and animal. It is so since it represents the moral law in human society, which is a part of universal divine principle. Dharma therefore is the basis of all values. It is the substratum of Purusarthas. It is the regulative principle. In the words of K.N. Upadhyaya, "The persistence and intensity with which the inquiry into dharma has been pursued in India is mainly on account of the firm conviction of the Indian people that dharma consitutes the differentia of man, whereby he is distinguished from brutes, just as in the West, following Aristotle, rationality is regarded as the distinguishing mark of man. This approach at once reveals . . . that what is most vital to man's life is not his mental, but his moral and spiritual nature."

7. The Principle of Statecraft. But the most important characteristic of dharma is that it is the principle of statecraft. In Hindu polity the king was entrusted the responsibility of upholding dharma. According to Manu, government is an extension of the eternal divine order of society, and the king is responsible for upholding dharma. Thus dharma is the principle of state craft. It is the basis of law and order in the state. Prof. Basham reminds us that in ancient and classical India government, no matter what its shape, was not an end in itself. "The Hegelian concept of the state as an organism of supernatural size and power, transcending all other entities upon earth and mystically linking man with the Absolute is completely foreign to anything ever thought of in India." The state as protector of dharma comes closer to the Thomistic doctrine of government as the means for promoting salvation.

8. Principle of Law and Order. Therefore, Dharma sastras consider dharma as the principle of law and order. Legislation and the theory of punishment in ancient Indian states was based upon the principle of Dharma. The country observing law and order was known as Dharmarajya. According to Mahabharat kingship was imposed by Divine upon mankind, designed to help people live by the laws of Dharma. Manusmriti regards the king as the repository of all Dharma and responsible for maintaining the order of law. Kamandaka describes the king as the preserver and the maintainer of the duties of varnas and Ashrams who should himself also be entirely obedient to the laws relating to them. Thus the rule according to Dharma not only included legal justice but also social justice.

9. Integral approach. The most important characteristic of Dharma from

the point of view of culture, is the integral standpoint. The principle of following swadharma is the basis of unity in diversity in society. Integral approach has been characteristic to Indian culture. Indian philosophy has emphasised one ultimate element underlying the multiplicity of the phenomenal world. Leaving aside exceptional philosophies as that of Charvaka, from the philosophers of the ancient Vedas down to the contemporary Indian thinkers including Rabindranath Tagore, Sri Aurobindo, Swamy Vivekananda, Mahatma Gandhi and others, one finds an integral approach in philosophy. Dharmasastras advocated a multisided integral progress as the ideal. Since ancient times the Indian ideal or four Pursarthas *i.e.,* Dharma, Artha, Kama, and Moksha has presented an integral view of life. The integral viewpoint does not negate the distinctions but shows unity in diversity and neither emphasises unity nor diversity exclusively but harmonises both in a more integral vision.

10. Characteristics of Indian Culture. One of the meaning of the term Dharma is culture. Therefore, all the characteristics of Indian culture are the characteristics of Dharma in India. The fundamental characteristics of Indian Culture are: religious orientation, spirituality, religious tolerance, synthetic spirit, adaptability, freedom of thought, integral approach and most of all, unity in diversity. All these characteristics are equally the characteristics of Dharma. Dharma is cultural organization and spirituality. It has been equated with self knowledge. According to Sri Aurobindo, spirituality is the key to the Indian mind. We can say that spirituality is the key to understand Dharma. Spirituality is spontaneity. It is totality. It is synthesis. It is integrality. It is dynamism and comprehensiveners. It is natural principle. All these characterise Dharma.

11. Humanism. Another significant characteristic of Dharma is humanism. Humanism is the philosophy in which man occupies the central place. Dharma, the universal principle is basically a moral principle which is essentially human. We have already referred to the humanist interpretation of Atman, Brahman and their identity in chapter III in the conceptions of Upanisads and Bhagwad Geeta. Humanism propounds unity in diversity, in individual, national and international affairs. The same has been propounded by Dharma. Each country and each human being in a particular time and place has some specific 'Dharma' and the sole aim of his life is to realise it. Similarly, humanity too has a 'Dharma' and that is the maximum and most comprehensive realisation of human values.

12. Dynamic approach. The followers of Dharmasastras have generally followed the letter in place of spirit and have been too much conservative. Dharma, on the other hand, has the characteristic of a dynamic principle. Defining Dharma as the dynamic human property Prasastapada has maintained, "It brings about to the agent happiness, means of happiness and final deliverance; it is supersensuous; it is destructible by the experiencing of the last item of happiness; it is produced by the contact of the man with the internal organ, by means of pure thoughts and determinations; and with regard to the different castes and conditions of men there are distinct means of accomplishing it." In the words of S. Cromwell Crawford, "Hindus call their religion Sanatana Dharma which literally means 'Eternal Law'. The name should in no wise suggest that the ethical ideals connected with this religion are eternal in the sense of being fixed, static, unchanging substances. To the contrary, Hindu ethics, like the river Ganges, has been in a state of ceaseless flow down the ages, constantly changing its course and currents relative to the hard, intervening realities of Indian history. All of its fundamental presuppositions—karman, samsara, dharma—have evolved from streams of thought originating in earliest times. These elements have survived to the present day, not in spite of change, but because of change. Thus, under the rubric of eternal universal law, Hindu ethics combines continuity with dynamic diversity."

It should be remembered here that the description of the characteristics of Dharma in the Vedas, the Upanisads, the Bhagvadgita, the Dharmasutras, the Dharmasastras, the Six systems and even in the writings of contemporary Indian philosophers is only different in emphasis but same in essentials. Therefore, the above description of the characteristics of Dharama is equally applicable in case of Dharmasastras as in all other cases. The above characteristics however, do not exhaust the list. In fact the list cannot be easily exhausted.

ARTHA

The next Purusartha after Dharma is Artha. It has been given an important place in Indian Culture. Kautilya has defined Artha in his Arthasastra as, "The livelihood of human beings is the Artha." Thus Artha is the use of Earth for the means of livelihood in human lives. Vatsyayana, in his Kamasutra has defined Artha as including knowledge, land, animals, friends and earned money etc., following one's own Dharma and increasing it. Thus Artha includes the primary needs of men. As has been pointed out by different Dharmasastras, it was essential for the householder to pursue Artha. According to Kamasutra, "A person who did no achieve learning in the first stage, did not earn the money in the second nor did observe penance in the third cannot do anything in the fourth." Thus it was obligatory on the part of every person to work for Artha. The stage of the householder has been given a central place in Hindu Ashram system. The main aim of this stage was the achievement of Artha, not only for himself but for so many others in society. It was said that even the fulfilment of Dharma and Kama are based on Artha. According to Vatsyayana every householder must pursue Artha. Arjuna said in Mahabharata, "Whatever is considered Dharma in the world is completely based upon wealth all . . . the religious activities, all the pleasures, even the heaven can be achieved by means

of wealth." In Arthasastra, Kautilya has pointed out that among Dharma, Artha and Kama, Artha is the highest since it is the means for the achievement of Dharma and Kama. This has been also supported by Panchtantra and Hitopadesha. However, the Indian thinkers seldom considered Artha, without Dharma as desirable. While wealth was many a times considered the highest value, it was insisted that it must be based upon Dharma.

Another extreme is the negation of Artha. Some Indian thinkers have supported fatalism and did not include Artha among Purusarthas. They have insisted that wealth is achieved by fate and does not depend upon efforts. This vein of thinking can be observed in the sayings of so many saints in India including Malukadas, Kabirdasa, Dadu etc. However, this has not been given much importance by most of the thinkers. Hitting hard at the supporters of fate, Vatsyayan, in his Kamasutra, pointed out that success is impossible without efforts since Purusartha is the root cause and substratum of all activities. Even necessary things do not happen without it. Therefore one should make sustained efforts to attain Artha, without it, it is useless to expect pleasure or welfare. According to a famous Sanskrit verse, Lakshmi, the goddess of wealth smiles on the brave and persevering. Similar quotations can be found in abundance in so many Sanskrit works.

As Dharma was systematically and elaboratory discussed by Dharmasastras, India has a tradition of Arthasastras as systematic and detailed works upon the subject of Artha. Kautilya has considered Artha as the main among trivarga. According to him, in Trivarga Artha is the most important, since both Dharma and Kama depend upon it. According to Vatsyayana one should constantly make efforts to increase his learning, land, gold, animals, wealth, clothes, ornaments and friends. The Arthasastras present a scientific analysis for the achievement of Artha. Among Arthasastras, the Arthasastra of Kautilya is the most important. It includes a summary of earlier Arthasastras. These earlier Arthasastras, however, have not been available. The Arthasastra of Kautilya is not only the first available but also the most important work concerning Artha.

Defining the scope of Artha, Kautilya has pointed out in Arthasastra that Artha means the habitat of human beinga or the region in which human beings are established. Arthasastra is the science which discusses the establishment of the state and the rules of its preservation. Kautilya has discussed the subject in great details. His work is considered as one of the most important works not only upon Indian Economics and Hindu Polity but among the most important works on this subject in the world. According to Kautilya the state is the root of Artha. Therefore, a society can achieve Artha only under favourable state. Since the state aims at Artha, the king should have a tendency in its favour. The king is central in the state and therefore for him Artha should be more important than

even Dharma and Kama. It is only when the king leads in this matter that others may follow it. Thus Kautilya has insisted that the king should present ideal conduct and character in the achievement of Artha and should maintain conditions in which the citizens may achieve Artha. Thus Indian thinking was socialistic and humanistic. No one can achieve Artha alone or acting against the society. Artha should be achieved collectively. According to Gita all land belongs to God. It has been clearly maintained by Kautilya that the king who fails to do his duties concerning Artha he may be removed.

KAMA

The third purusartha is Kama. Kama has been literally defined as desire. Desire is the motivating power of all activities. Therefore, it is at the root of all actions. This Kama however, may be of three types. Satvika Kama is according to Dharma. Rajasika Kama is the result of the combination of sense organs and desires. This is pleasant while enjoying but its result is poisonous. Tamasika Kama is borne of sleep, ignorance and laziness. It is neither pleasant while enjoying nor its results are pleasant. Of the three types of Kama the first has been universally recommended in India. It appears to be ordinary while enjoying but its results are most pleasant.

Laying emphasis upon the value of Kama in Youth, Vatsyayan has said in Kamasutra that one should enjoy Kama in youth. Dividing the average age of one hundred years from the point of view of achievement of Purusarthas, into three categories, Vatsyayana has maintained that since birth to sixteen years of age one should achieve knowledge, from the age of 17 to 70, one should achieve Artha and Kama and after that one should devote the remaining life to Dharma and liberation. Thus Kama has been considered the chief Purusartha in youth. Pointing out the characteristics of Kama, Vatsyayan has said that Kama is the tendency of the desires of the five sense organs for the achievement of their corresponding objects. It is the pleasure experienced by the self in the fulfilment of the sensual tendencies. Thus Kama includes lust and natural attractions. It is cause of mutual attractions among different living beings. It is the basis of creation, it leads to proceration. The knowledge of kama is achieved by imitation of efficient persons as well as by the study of Kamasutra. Just as the Arthasastra aims as systematic exposition of the means to Artha, similarly India has a tradition of Kamasastras discussing the means of enjoyment in minute details. However, this was done in a moral and religious background. Therefore, Yashodhara, in his Sanskrit commentary on Kamasutra, maintains "Kamasutra is a normative sastra. It aims at stating the rules by following which a man can achieve Artha, Dharma and Kama." Thus Kamasutra unravels the rules of enjoyment. This enjoyment may be both worldly and other-worldly. The Kamasutra insists upon the achievement of worldly pleasures upon the Earth and

spiritual welfare in heavens. Therefore, the Indian thinkers have insisted upon a harmony between Dharma, Artha and Kama. It has been insisted that Kama must be based upon Dharma. Thus while accepting all the facts concerning sex and other innate tendencies in human beings, the Indian thinkers have insisted that no enjoyment should be aimed at which is anti-social. The other extreme thendecy found in some Indian works, is the down-right condemnation of Kama as undesirable. India has an ancient tradition of control of sense organs and sometimes even of self repression. Brahmacyharya has been explained both positively and negatively. While positively, it is conservation of sex energy for its utilization and diversion into creative spiritual channels, its negative interpretation is based upon extreme repression of the natural tendencies. Both these interpretations can be found in ancient Indian works. These works abound in examples of the dangers of pursuing Kama. There had been a whole science of systematic repression aiming at complete elimination of the natural tendencies in human beings. However, this was not the only trend. The tradition of Kamasutra in India has been actually powerful and popular. These authors laid strong emphasis upon the worldly enjoyments and fulfilment of natural tendencies. According to Vatsyayana, the enjoyment of Kama is as much necessary for the body as the food. Just as too much creates diseases and yet no one leaves it entirely for fear of the disease, similarly though the extremes of Kama may be injurious and yet no wise person should abstain from it. One should try to achieve all the three Purusarthas of Dharma, Artha and Kama. The Kamasutra of Vatsyayana describes in details, not only the daily routine of the householder, the minutes details of love making and sex enjoyment but even the techniques of pre-marital and extra-martial sex relationships as well as the activities of the prostitutes etc. It evolves a science of enjoyment in the form of sixtyfour arts required to be mastered for cultural development and worldly enjoyment. Thus Kama was the most important pursuit of the householder. It can be said without exaggeration that the Kamasutra of Vatsyayana may be favourably compared with any treatise presented by any Western scholar.

It should be remembered here that Indian thinkers have insisted upon a positive attitude towards life. Upanisads, the sources of Indian philosophy have maintained that Anand is the source of creation. In the words of Taittiriya Upanisad, "All the beings have their origins in Anand, all the things and living beings live by Anand and they are dissolved in Anand. Therefore, Anand is everything." Clarifying the concept of Anand, Brahdaranyaka Upanisad has clearly pointed out, "The only seat of Anand are the sex organs." Thus many thinkers have compared Kama with the tendency of sexual intercourse. The Indian thinkers maintain that there is a natural tendency in the cosmos of the multiplication of one into many. The Shaiva sect considers the words as the product of mutual attraction between Brahman and Maya. Similar examples can be given from other philosophical and religious sects. In sum, it may be said that Kama has been given its due importance in Indian ideology.

MOKSHA

The ultimate end of human life, according to Indian ethics is moksha or liberation. According to Vivekanand, "Morality is not an end in itself; mukti is its end, it is only a means for the achievement of liberation." From Vedas to Sri Aurobindo, Indian thinkers have always considered moksha as the aim of life. It is however wrong to consider liberation as the sole ideal of human life. As has been already pointed out, Indian thinkers aimed at a fourfold scheme of values in which each was valuable. Moksha was the last but not the only value.

Moksha literally means deliverance. Thus it is deliverance from all type of pains, worldly as well as other-worldly. It is a state devoid of all sufferings. It is pure bliss. It is deliverance from the cycle of rebirth. It is the achievement of other-worldly welfare. It is the unity of the Atman with Brahman. It is the absolute aim. It is the highest value. It is the realisation of ultimate Reality. Indian philosophy maintains a harmony in metaphysics, epistemology and axiology. All these aim as the same reality which is Atman in man, Brahman in cosmos and liberation as value. While all other aims are relative, moksha is the ultimate end. It is the status of identity between Atman and Brahman. This mystic realisation has been explained in the Mahavakyas of the Upanisads such as Tattvamasi, Aham Brahmasmi etc. The microcosm and macrocosm have the same one underlying reality. Forgetfulness of this truth is ignorance. Ignorance is the cause of bondage. Bondage leads to pains and sufferings. Liberation from this depends upon the realisation of the original truth of the identity of Atman and Brahman.

The concept of liberation has taken several forms in the history of Indian philosophy. Of these the most important are as follows:

1. *Positive interpretations.* Positive interpretations of Moksha may be found in the Upanisads, the Bhagvadgita and the Vedanta philosophy and the Jain metaphysics. The Advaita Vedanta defines Moksha as Brahmanhood. The Vishishta Advaita defines it as Sarupya, Samipya, Salokya and Sayuja etc., including different types of relationships of man and God. Bhagvadgita has defined liberation as complete surrender and identity with the divine. Devotion has been insisted upon as the most important means for the achievement of Moksha from the positive view-point. The other equally important means is knowledge and action.

2. *Negative interpretation.* According to negative interpretation, Moksha is nihilistic and negative. The example of nihilism is the Shunyavada of Madhyamika Buddhista philosophers. It aims at absolute elimination of all

consciousness. It is absolute negation of pain. According to negativism, as found in Nyaya, Vaisesika and Mimamsa philosophical systems, Moksha is the negation of suffering. According to Vaisesika philosophy it is the complete elimination of nine characteristics of the self. The negative interpretation of liberation is particularly found in Buddhista though.

3. *Neutral interpretation.* Neutral interpretation may be found in Samkhya and Yoga philosophy. According to Samkhya, Moksha means complete elimination from the three types of pains and a status of absolute detachment of the self. Yoga aimed at the attainment of a consciousness absolutely detached and free from all impulses. The tradition of Yoga started in the Vedas and it has been constantly developed and practiced by Indian philosophers to our own time. It has been the most significant contribution of Indian culture to the world. It is given what is known as liberation while living, which has been accepted as possible, not only by the orthodox school of Indian philosophy but also by heterodox school of philosophy, the Jainism and Buddhism.

Thus the most prevalent view in Indian thinking is that moksha may be achieved while living. Nyaya Vaisesika and Samkhya philosophers, however, consider moksha as possible only after death. This view however, has not been accepted by the majority of Indian thinkers. Besides the distinction between liberation while living and liberation after death, there has been a distinction between individual and collective liberation. While the traditional Indian philosophy normally believes in individual liberation, the Neo-Vedanta philosophers including Vivekananda, M.K. Gandhi, R.N. Tagore, Bhagwandas and Sri Aurobindo insist upon the necessity and possibility of collective liberation. Thus, it is clear that Moksha cannot be called an individualistic or extra-terrestrial goal. Sri Aurobindo, particularly, has interpreted it in the light of the consciousness of the modern man. Even the most recent exponents of Indian Yoga such as Rajneesh, Mahesha and others have given an interpretation of Moksha which is acceptable even to the Western men and women. The popularity which Yoga is receiving these days in the West shows that in it Indian culture has offered something which is valuable in all times and climes. Indian culture insists upon a harmonious, multisided, comprehensive, positive, spontaneous, total and spiritual interpretation of human values. It can be said without exaggeration that this axiology provides a firm foundation for an all round development of human individual and collectivity.

THEORIES OF LIBERATION

The Upanisads

According to the Upanisads, ignorance is the cause of bondage and liberation is the result of knowledge. In ignorance there is no distinction like eternal and ephemeral. In it, there is dualism, egoism and plurality. It is the intellectual knowledge having the distinction of subject and object. It is the knowledge of objects in the context of space, time and causality. It is the field of actions. It is the cause of rebith. By real knowledge, one gets liberation and the bondage of transmigration is broken. This knowledge is obtained through immediate experience. It is beyond intellectual knowledge. It is determined by space, time or causality. It is the field of higher knowledge through identity.

The ego is born through ignorance. This ego is the real cause of bondage. Due to it, the Jiva identifies himself with the sense thesense organs, mind, intellect or body. Knowledge of the physical world creates bondage. The causes of bondage are egoism, selfishness and attachment.

Annihilation of ego through knowledge and the realization of the real nature of Brahman by identity cause the disappearance of bondage. The knowledge of Brahman implies being Brahman. This is to see Brahman everywhere and to see oneself in all. In it there is the unity and identity of the Jiva and God. In it there is no fear of merit and demerit, attachment and aversion, pleasure and pain, etc. It is the indescribable, eternal peace. It is self play, self enjoyment, absolute freedom and bliss. It is without dualism and pluralism. It is a unity. It is the ultimate self-consciousness, selfless will and attributeless consciousness, and the stage of indescribable bliss.

Not only have the Upanisads theoretically discussed the nature of bondage and liberation, but they have also discovered means to achieve liberation. As matter of fact, the Upanisads do not make absolute distinctions between knowledge and activity, philosophy and life. To acquire the knowledge of Brahman is to become Brahman. Hence the Upanisads have discussed in detail the means of achieving liberation. This includes the entire ethics of the Upanisads, because liberation is the ultimate end sought by them. Self-realisation is the only means of liberation. But in the evolution towards perfect self realisation many other means have to be utilized. It is necessary to discuss these subsidiary means also.

Conditions of Spiritual Realization

Spiritual life has its own conditions peculiar to it. Without fulfilling these conditions one should not hope for self realization. According to the Upanisads these conditions are as follows:

1. *Introversion.* Soul is the inner dweller. It cannot be realized by running after worldly objects, though this is the natural tendency of man. Introversion is the concentration of the mind on the inner soul by restraining this tendency and taking away the senses from the external objects. This is the first condition of self-realization.

2. *Catharsis.* According to Kathopanisad, the self-cannot be realized either

by speech or by intellect or by hearing many things. In the Mundaka Upanisad, truth, austerity, real knowledge and the life of celibacy, have been taken as essential for self-realization.

3. *Initiation from the teacher.* In the Chandogya Upanisad, Satyakama says that he has been told by many great persons like his spiritual teacher, that no one can reach his aim in the path of self-realization without initiation from the teacher. To quote the Kathopanisad, "Arise, Awake and learn from those who are better than you, because the path of self-realization is difficult like the edge of the knife. The wise seers have called it the most difficult path." In the same Upanisad, it has been said that if the teacher has not himself realized the soul, how can he initiate others? In the Chandogya Upanisad, in the parable of the man living in the country of Gandhar, it has been said that when the decoit closed his eyes and took him to the forest in a far-country and left him there, he could come back to his country only when some one had told him the path. In this parable the need of a teacher to guide one along the path of self-realization has been very beautifully explained.

4. *Devotion.* According to the Svetasvatar Upanishad, unless the inquirer has sufficient devotion for God and for his teacher he should not be initiated into the path of self-realization. Some Upanisads have held renunciation to be the necessary condition for self-realization, but this has not been admitted by others.

After devotion, catharsis, introversion, etc., and after initiation from the teacher, the inquirer proceeds on the path of self-realization. There are two important aids on this path—the practice of Yoga and the concentration of "Om" When this concentration is complete, the self becomes one with Brahman and is realized.

According to the Brahdaranyaka Upanisad, the control of the mind on the body and the catharsis of the citta through Yoga, make one suitable for Brahman realization. Penance is helpful in the catharsis of the citta. Sama, Dama, Uparati, Titiksa and Samadhi are necessary for self-realization. One should practice the six-fold Yoga of Pranayam, Pratyahara, Dharana, Dhyana and Smadhi. Asans or postures have also been described, but not included in the sixfold Yoga. In the Sandilya Upanisad, one finds the description of the eight-fold Patanjali Yoga. Ten forms of Yama have been described, *viz.*, Non-violence (Ahimsa), Truth (Satya), Non-stealing (Asteya), Celibacy (Brahmacarya), Pity (Daya), Arjava, Forgiveness (Ksama), Forbearance (Dhrti), Restrained diet (Mitahar) and Cleanliness (Sauch). Ten forms of Niyama have been described, *viz.*, Penance (Tapas), Contentment (Santos), Faith in God (Astik), Charity (Dan), Worship of God (Iswar Pujan), Hearing of spiritual principles (Siddhanta Srawana), Shame in immoral actions (Hrir), Faith (Sraddha), Repetition of divine names (Japa) and Fasting (Vrata). In the Svetasvatara Upanisad, the physical effects of the practice of Yoga have been described.

After ascending the various steps of Yoga, concentration on 'Om' is necessary. The Upanisads have given much importance to Om. Om has been divided into four stages which are the four stages of the consciousness and suit different of souls. These four stages are: waking, dreaming, sleeping and turiya, while the corresponding four types of souls are: Vaiswasar, Taijas, Prajna and Atmam. The meditation on Om removes other stages and establishes one in the Turiya stage in which the pure self is realised.

Steps in Spiritual Evolution

There are five steps of the ladder of spiritual evolution, described in the Upanisads. These five steps are as follows:

1. According to the Brhadarnyaka Upanisad, in the first stage the inquirer, thinking himself separate from others, feels it inside him, through mystic intuition.

2. In the second stage, the inquirer experiences that he is really the very self and that he is neither physical nor vital, nor intellectual nor emotional, but that he is in his essential nature entirely identical with the pure self. According to Brhadaranyaka Upanisad, the being, which calls itself 'I' within us, must be identified with the self.

3. In the third stage, the inquirer realizes that the self which he has realized is identical with Brahman. The Brhadaranyaka Upanisad, along with Isa and its cognate Upanisads, has explained the identification of Atman and Brahman, of the individual spirit and the universal spirit, of the self and the Absolute. Thus in the third state, the inquirer sees no difference between the self and the Absolute. In the Isa Upanisad, it has been proclaimed that it must be regarded as verily Brahman, that the Atman is infinite in its nature, that the Atman derives its being from Brahman and that if we subtract the infinite of the Atman from infinite of the Brahman, the residuum is infinite.

4. In the fourth stage, the inquirer realizes that since he is the self and the self is the Absolute, it follows syllogistically that he is the Absolute. In the Brahadaranyaka Upanisad, it has been said that one must identify that 'I' with the Absolute. In the Chandogya Upanisad the same doctrine is proclaimed where the self comes also to be 'projectively' identified with the Absolute.

5. In the fifth stage, it is realized that everything that we see in this world, man and nature, self and the non-self, equally constitute the Absolute. The Brahman, according to Chandogya Upanisad, is verily the 'All'.

This is the position of Absolute monism. The realization of this Absolute is not intellectual but mystic.

Consequences of Mystic Realization

The following are the consequences as well as the characteristics of mystic realization:

1. *End of Physical attachment and desires.* According to the Brhadaranyaka Upanisad, when the desires of a person have been satisfied and the aim achieved after the realization of self, he should not indulge in physical activities. This means that when the perfect seer takes himself as the pur self, then all his physical attachments and desires are destroyed.

2. *End of Doubts and Illusions.* The mystic realization results in the disappearance of all doubts and illusions. All problems are solved after self-realization. According to the Mundaka Upanisad, "All the knots of his heart are opened, all his doubts are removed and the effects of his karmas are destroyed.

3. *Much Strength.* Self realization also gives much strength. The Mundaka Upanisad has compared the strength preceding and succeeding self-realization, when it says, "Though the individual self and the worldly self lives together on the same truth, yet he was attached and miserable due to his worldly attachment. But one he is related with the Ultimate Reality, the source of all power, all his miseries disappear and he shares in the infinite strength of the world-soul."

4. *Absolute bliss.* Union with world-soul results in bliss. In the Taittiriya Upanisad, this bliss has been elaborately described. In the Brhadaranyaka Upanisad, this bliss has been compared with the bliss of sexual union with one's dear wife. In this bliss the man forgets himself as well as others.

5. *Fearlessness.* The initial effect of the realization of bliss is the disappearance of all fears. The feeling of bliss removes the feeling of fear. In the words of the Taittiriya Upanisad, "He becomes fearless because he has found a place in the imperceptible, bodiless, indescribable, fearless and baseless basis of all."

6. *Satisfaction of all desires.* Lastly, self-realization results in the satisfaction of all desires. In the words of Chandogya Upanisad, "One who finds the self after its search, he attains all the universe and all his desires are fulfilled."

Thus, after self-realization one achieves satisfaction of all the physical desires, disappearance of all doubts, attainment of infinite power, relation of absolute bliss, disappearance of all fear and the fulfilment of all desires. Self realization is the ultimate end according to the Upanisads, because self is the real essence of man. Self is in all and self is Brahman. This is the pantheism of the Upanisads, but it is not of the lower type. Brahman is in the world, but Brahman is more than the world. This pantheism does not take away the freedom of will. As a matter of fact, the best type of ethics can be established on the basis of the

Upanisadic philosophy. The synthesis of selfishness and altruism, the freedom of self, the determination of right and wrong and the search after the integral ultimate end can be meaningful only after admitting the self as the Ultimate Reality. Brahman is the real essence of man, but man forgets this real essence due to ignorance. This ignorance is in the nature of the world. It is beginningless. To remove this ignorance by sustained efforts and by achievement of knowledge, is the aim of the Upanisads. It is only by the achievement of knowledge that one gets liberation and freedom from all miseries.

THE BHAGWAD GITA

Spiritual seeing is always whole and integral. In it the contradictories become complementaries. Thus in the Gita the apparently contradictory paths of knowledge, devotion and action are really complementary to each other. This synthesis is neither a pragmatic compromise nor a golden mean, nor an organic relation. It is the status of spiritual unity. It cannot be understood or explained by intellectual concepts. One may only say that here the will, the thought and the emotions, all becomes homogeneous, transformed and divine. Thus Gita takes man to a stage where all the aspects of his personality are integrated, transformed and divinised.

Knowledge of Brahman and Science of Yoga

In order to understand the central teachings of Gita one must look into Gita itself. At the end of every chapter in Gita, it has been called, "the knowledge of Brahman, the science of Yoga." Thus Gita is a science of yoga. A science means a systematic study of certain subject. Thus as a science of yoga, Gita systematically studies yoga. Hence the central teaching of Gita is yoga. The knowledge of Brahman is the basis of this yoga, but the basis is not more important than edifice. It only points out that Gita is based upon a sound metaphysical foundation.

Meaning of Yoga

Hence to understand the central teaching of Gita, let us clarify the meaning of the term Yoga. Here also one finds various interpretations by various commentators. To grasp at the truth in all this variety of opinions one should keep his eyes steadily on the Gita itself. The word Yoga has been derived from the root 'yuj' which means union or identity. It is due to this that Ramanuja has so much emphasized the union of the individual self and God. This view of Ramanuja is not untrue, but it is necessary to point out here that in the absolute union, the self and the God become one while Ramanuja does not admit such a complete identity between individual and God even at the highest stage. Action, as it may be seen in sequence, is an important aspect of yoga in Gita. Hence the devotional interpretation will be incomplete.

According to Sri Krishna, "Yoga is perfection in action". It is by this alone that one may attain the ultimate end *i.e.,* realization of God or the consolidation of the society. It is here that God may be realized and the social good may be attained. As a matter of fact, consolidation of society is an essential aspect of God realization in Gita, because the man who has realized God should work as the divine instrument in the world to achieve divine purpose.

Niskama Karma Yoga

Hence the central teaching of the Gita is Niskama Karma Yoga. The meaning of the Niskama Karma Yoga must have been clear by now. Niskam does not mean without personal desire, since an action without motive is not psychologically possible. It means an action in identity with the divine will or to be a successful instrument in the hands of divine power. Karma in Gita means acting according to one's own Varna and Ashram. Gita believes in the Varna-Ashram system. It has been established by God himself that he is the initiator of the Varna system in society. Thus, Gita has given a divine sanction to the scientific principle of division of labour in society. This division of labour was not hereditary. It was based upon one's own temperament and capacity. As Carlyle has said, "Know that you can do, and do it like a Hercules." Thus Gita has synthesized modern psychological finding with the spiritual truths. The actions according to one's own Varna and Ashram however, are not for the individual or for the society, but for God. Gita does not believe in Kant's dictum of "duty for duty". It preaches duty for duty. Yoga in Gita means identity with God and this identity with God is the ultimate end of Gita. But the concept of identity is dynamic and the man does not seem to be inactive after realizing God. As a matter of fact he becomes even more active than ever, due to his union with the original source of energy. Thus Niskam Karma Yoga is favourable to the physical, psychological and spiritual nature of man. It synthesises selfisheness with altruism. It harmonises the good of the individual with that of society. It fulfils the good in this world and the good in the world to come. Thus Gita has preached a life of Yoga, established in divine self consciousness in which the man, forgetting all other rights and duties, passes his life as a divine instrument, working in the hands of God. After giving all reasoning to Arjuna Sri Krishna asked him to leave all other Dharmas and to find shelter in him. He promised that Arjuna will be relieved of all sins and that he should not bother about his destiny. Hence the interpretations of the central teaching of Gita as given by Samkara or Ramanuja do not seem to be appropriate. Similarly, the meaning of the Yoga does not appear to be Patanjali Yoga because Arjuna was himself prepared to renounce the world and become a recluse while Sri Krishna stopped him from doing this precisely. It is true that Gita has admitted Patanjali Yoga as helpful in the control of the mind, but the eight-fold Yoga is merely a means. In Gita, Yoga is not an anti-thesis of activism. As Annie Besant points out,

"Everywhere in this scripture of Yoga there is the urging to action of the most violent type." Curiously enough, Yogeswar Krishna preached Gita in the battle-field and not in the secluded corner of a forest as a Patanjali Yogi might do.

Karma Yoga and Karma Sanyasa

Hence, Gita prefers Karma-yoga to the renunciation of Karma. According to Gita "Both renunciation and Karma-yoga may lead to liberation and yet Karma-yoga is better than renunciation of Karma." But this does not mean that action is the central teaching. Gita's teaching is very clear in this respect. "Yogi is better than ascetic, yogi is better than the knower, is better than the doer as well, hence O Arjuna! be a yogi". These words make it amply clear that while the yogi is better than the ascetic, learned and the active person, yoga is different from penance, knowledge or action. Yoga is not action, but perfection in action. Now, what is this perfection? In the 17th verse of the VIth chapter of Gita, Sri Krishna says, "Yoga, which rids one of woe is accomplished only by him who is *yukta* in diet and recreation, in performing action and in sleeping and waking." It is significant here that the word *'yukta'* does not mean regulated or balanced, but 'in union with divine', because if one takes the former meanings, it becomes difficult to understand remarks like those which advocate complete self surrender to God. Also it does not lead to the status of the ideal man in Gita. Again, yoga has been called *samatwa*. This word also cannot be taken in the sense of balance due to the obvious reasons. *Sthita Prajna* is the highest ideal in Gita and he has been called a yogi. *Sthita Prajna* literally means "one established in the divine self consciousness" *i.e.,* he who sees God everywhere in waking, dreaming and sleeping stages; while eating, drinking and working; in the elephant, dog, and high caste man etc. Thus he is one who is in complete union with divine. Therefore, identity with God is the real meaning of the words 'yukta' and 'samatwa." Thus yoga means continuous identity not determinism, even if it may be divine. Since God, according to Gita, is also the inner self of man, God-determinism means self-determinism. The yogi is most free when determined by God *i.e.,* determined by his inner self.

THE JAIN VIEW

The entrance of karma matter into the body of Jiva through yoga is known as Astrava. Yoga is a process of action, speech and mind. Thus Astrava is a cause of the bondage of Jiva. Jiva and matter exist in lokakasa from limitless time. The karmas of Jiva are also with them. By contact with anadiavidya (Eternal ignorance), four kasayas, *viz.,* Anger (Krodha) Greed (Lobha), Egotism (Mana) and Illusion (Maya) also accompany Jiva. The result of the actions of Jiva is also present with pudgals in the form of impressions. Karma pudgals are inanimate and therefore, cannot enter Jiva. Hence the necessity of the action of

body, speech and mind. Before karma pudgalas enter Jiva, the latter feels a sort of sensation (spandana) on account of the activities of body, speech and mind. The sensations due to these activities of the three faculties are termed Kayayoga, Vagyoga and Manoyoga respectively.

Kinds of Astrava

Astrava is of fortytwo kinds. Out of these Kayayoga, Vagyoga, Manoyoga, five sense organs, four Kasayas and non-observance of five Vratas, non-violence (ahimsa), truth (satya) etc., are especially important. In addition to these, there are near about twentyfive small Astravas. All of them lead to human bondage. Astrava is also divided into *Bhavastrava* and *Drvyastrava*. The former refers to the change in the bhava of Jiva before the entrance of the karma pudgalas into it. The changes occurring after the entrance of the karma pudgalas fall in the second category. Karma pudgals, stick to jiva like the particles of dust that stick to the body massaged with oil. In this instance, oil massage is Bhavastrava and sticking of dust is Dravyastrava.

Bandha Tattva

The overshadowing of Jiva by pudgals due to kasayas is termed Bondage or Bandha Tattva by the Jainas. Mental tendencies are responsible for the bondage of Jiva. Conscious thoughts and feelings are the root cause of the bondage of astrava and pudgals is the result of such thoughts. Bhavastrava is born before the entrance of pudgals into Jiva. The bondage of Jiva which follows it is known as *Bhavabandha*. Dravyastrava follows entrance of pudgals into Jiva. The bondage, which involves Jiva in it is termed *Dravya Bandha*. Astrava destroys the real form of Jiva and consequently it is exposed to bondage. Apart from these two factors, there are other causes of the bondage of Jiva like karma, falsehood, attachment and non-observance of the rules of penance. In the state of bondage, Jiva and pudgalas enter into one another. Jiva and pudgalas are present in each and every part of the living body. Pudgala and Jiva inter-mingle like water and milk.

Liberation

According to the Jaina philosophy, liberation is the escape of Jiva from matter. It is also its *summum bonum*. In Jaina philosophy, two kinds of liberation are conceived—*bhava moksa* and *dravya moksa*. Attachment and the like can be destroyed by obeying the laws or by meditation. Then astrava is destroyed by sanvar and nirjara. In this way, freed of the matter and having become supreme and a superior spectator, one experiences freedom. This state is called 'Bhava Moksa' or 'Jiva Mukti'. This is the initial state of real liberation, in which the four destructible karmas—jnanavarniya, darsanavarniya, mohaniya and antarava—are destroyed. After this the respective destruction of the four

indestructible karmas—ayu, nama, gotra, vedaniya—leads to dyayva moksa. At the same time, it is freed from the aupasamika, kshayapasamika, audayika and bhavatva states. Then, adopting vertical motion, it reaches the limits of the upper world. Dharastikaya does not exist in the super-natural enlightened world. Thus, Jiva can neither proceed farther than this loka nor return to the world. Consequently, it lives eternally in 'Sidhashila'.

The Means: Sanvar element

Thus the Jainas hold that sanvar and nirjara are the means to moksa. Sanvar element stops astrava and 'bandha'. With it, the Jiva is freed from attachment, hatred and love, obtains equanimity for pleasure and pain and becomes free of disortions with the result that material particles do not enter into it to cause any limitations. Sanvar has two distinctions— (i) bhava sanvar and (ii) dravya sanvar. Initially, in sanvar, distortions like love, hatred and attachment are negatived, the state being called 'bhava sanvar'. Following this, the entry of matter is stopped. This is called 'dravya sanvar'. Once the entry of karma particles has been stopped, it cannot be started afresh. When all the karma matter of Jiva has been destroyed, he attains moksa. In nirjara moksa, the residual karma particles are destroyed.

Ways to stop Karma Entry

The Jainas have suggested the following ways of obstructing the entry of karma— (1) samitian (2) guptiyan (3) panch mahavrata (4) karma (5) anupreksayen (6) purisaha (7) caritra or character. These are described below:

(1) *Samitian.* Samitian are the five external means for stopping karma. They are (i) *Erya samiti*— meaning obedience to the law of movement. (ii) *Bhasa samiti*— meaning obedience to the law of speech. (iii) *Aisana samiti*— meaning, saving a part of the alms for religious work. (iv) *Pratisthapana samiti*— meaning refusing alms.

(2) *Guptiyan.* Interrupting the conjunction of karma and self is called 'Gupti'. The following distinctions of gupti correspond to those of the conjunction— (i) *Kaya Gupti*— means negation of auditory activity (ii) *Mano Gupti*— means negation of mental activity like volition.

In samiti, the gravitation towards true activity is a major point. In this state man is engaged in good work. The negation of false activity is of major importance in 'gupti'. It puts a stop to bad activity.

(3) *Panch mahavrata.* The panch mahavatas also have importance in stopping the entry of karma particles into the self by following the five vows—ahimsa (non-violence), satya (truthfulness), asteya (non-stealing), brahmacarya (celibacy) and aparigraha (non-covetousness).

(i) *Ahimsa.* This principle of the Jainas is based on the postulate that all beings are equal. In Ahimsa, the mind, speech and action become permeated with non-violence, Ahimsa means abstention from annihilation of living beings. It forbids the killing of any beings, not just some beings. To follow this law is difficult for common house-hold people.

(ii) *Satya.* Satya or truth means (includes) the complete banishment of falsity. The ideal of truth to be observed is the truth accepted by and useful to all. Thus, the observance of satya vrata means not only staying at a distance from greed, fear and anger but also abstaining from decrying, ridiculing, verbosity etc.

(iii) *Asteya.* Asteya is the non-acceptance of material things from others without giving something in return. Ahimsa has intimate relation with asteya. Existence of life depends upon wealth, so looting of wealth amounts to killing of living beings. Thus thieving too is equally bad.

(iv) *Brahmacarya.* Sacrifice of or abstention from passion is called brahmacarya or celibacy. It implies the sacrifice of all actions, not merely of sensual pleasures. Complete sacrifice of all desires, whether mental or physical, fine or gross, worldly or supernatural, egoistic or altruistic is equally essential for the observance of celibacy.

(v) *Aparigraha.* This means sacrifice of attachment to all objects of desire and implies sacrifice even of the objects of speech, touch, vision, taste and smell. Non-attachment to worldly objects is needed for liberation.

(4) *Dharma.* The Jainas have enumerated ten dharmas, the obedience to which is a safeguard against karmas entering the soul. These ten dharma are—forgiveness, sweetness, simplicity, cleanliness, truth, self-control, penance, sacrifice, indifference and celibacy.

(5) ***Anupreksa.*** According to the Jainas, those who contemplate upon liberation must be imbued with twelve feelings or anupreksas. These twelve are— (i) *Anitya*— meaning that everything except religion is to be treated as transient. (ii) *Asharana*— meaning that truth is the only shelter. (iii) *Sansara*— feeling of life and death. (iv) *Aikatva*— meaning that Jiva is solely responsible for his own karmas. (v) *Anyatva*— meaning that the soul is to be treated as separate from the body. (vi) *Asuchi*— implying treatment of the body and bodily objects as impure. (vii) *Astrava*— feeling of entrance of the karma. (viii) *Sanvar*— feeling of negation of the entrance of karma. Success in sanvar comes only after acute meditation and those who contemplate it have to obey strict laws. (ix) *Nirjara*— the feeling to eliminate karma particles embedded in the self. (x) *Loka*— feeling for self, body objects of the world. (xi) *Bodhidurilabhatva*— feeling that understanding of proper knowledge and proper character is difficult to obtain. (xii) *Dharmanupreksa*— non-deviation from the religious path and desire to introduce stability in it.

(6) *Purisaha.* According to Umaswami, "Those who are capable of staying in the religious path and suffering for the destruction of Karmas are called 'purisaha'. These are twentytwo—hunger, thirst, cold, heat, mosquito bite, nakedness (to bear nakedness with fortitude), detachment from sex, living in solitude, remaining undeviated from posture, *sayya,* anger, murder, pleading, non-attainment, sickness, *transparsha,* being oblivious to any dirt that may accumulate during meditation and avoiding any effort to remove it, hospitality, reward, knowledge, ignorance and non-perception.

(7) *Caritra.* Besides the above purisaha, it is necessary to generate the following characteristics: (i) *Samyak caritra*— meaning staying in equanimity. (ii) *Dosa sthapana*— confession of one's mistake in front of the teacher and taking his advice; (iii) *Parihara visuddhi*— (iv) *Suksma samparaya* with the exception of greed, the non-creation of kasaya like anger etc.; and (v) *Yath* khyata—negation of all kasaya.

Nirjara element

The destruction of karma particles which are the seeds of limitation, is called nirjara. These particles are the ones already adhering to the self. The above-mentioned sixtytwo methods can prevent any further addition of karma particles but it is equally essential to destroy the old karma particles. That is why nirjara is needed. In order to arrive at this state, it is essential to sacrifice evil traits like attachment etc., and to have nididhyasana. This makes the mind flexible and pure and the Jiva can recognize the soul situated in its own body. Thereupon, the person becomes bereft of his pain, and begins to experience self-realistion—the ultimate end of ethics, philosophy and religion.

Distinctions of Nirjara

Nirjara has two distinctions—Bhavanirjara and Dravyanirjara, When in the affective state of feeling nirjara grows, it is called bhavanirjara. After this, the actual destruction of karma particles residing in the self is called 'dravya-nirjara. Bhavanirjara, too has two distinctions. When the particles are automatically destroyed after enjoyment, it is called 'avipaka' or anama bhavanirjara. But if these karmas are destroyed even before enjoyment is finished, it is called 'vipka' or sakama bhavanirjara. The second requires internal meditation. *Anashana, avamodarya, vriti sanksepa rasatyaga, vivikta shayyasana, kaya klesa* are six external penances. Remorse, humility, *vayya vriti* or service of saints, *swadhyaya,* or self-study, *Vyutsarg* or indifference to objects and meditation are six internal penances.

Triratna or Three jewels

Sanvar prevents any new influx of karma particles. Nirjara path to liberation is triratna or three jewels *viz.*, right faith, right knowledge, and right character.

1. *Right Faith.* According to Umaswami, right faith implies faith in real knowledge, *i.e.*, in the essence of the Jaina preachings. Faith increases with meditation and it can be perfect only when complete knowledge has been obtained.

2. *Right Knowledge.* While in right faith the knowledge is merely of the essence of Jaina preachings, in right knowledge, there is specialized knowledge of the rudiments of Jiva and Ajiva. It is beyond doubt and without defect. For this too, karmas must be destroyed. Kevala Jnana can come only after karmas have been destroyed.

3. *Right Character.* It includes the adoption of beneficial activities and the abandoning of harmful ones. This frees the Jiva from the karmas. However, it requires the observance of the following:

(*i*) Obedience to panch mahavrata.

(*ii*) Carefulness in moving, talking, accepting favours and excreting urine etc.

(*iii*) practice of Gupti in mind, speech and religion.

(*iv*) Conduct of ten dharmas *viz.*, forgiveness, softness simplicity, truth, cleanliness, self-control, penance, sacrifice, disenchantment and celibacy.

(*v*) Feeling related to the real element in the Jiva and the world.

(*vi*) Suffering pains of hunger, thirst, heat and cold.

(*vii*) Practising equality, softness, munificence and good character.

The foregoing detailed description of the causes of bondage and the means for their removal, must have made it quite clear that the Jaina philosophers have made deep forays into this field of human experience. The Jaina philosophy has consequently made a significant contribution to Indian ethics.

BUDDHIST PHILOSOPHY OF NIRVANA

For Noble Truths

Once during a walk outside his palace, Siddhartha Gautama came upon an old person, a sick man, a corpse and a hermit and was so profoundly stirred by the sight that he renounced his kingly pleasures and ventured forth in search of truth. He found the cause of suffering and the means of removing it. He attained enlightenment and came to be designated as the 'enlightened' (the Buddha). The

knowledge realized by him is comprehended in four noble truths. These Nobel Truths are as follows:

(1) *There is suffering.* Observing the life of human beings and meditating upon it, the Buddha came to the conclusion that human life and the life of other beings is painful. This concept is found in a number of his statements, like:

"There is pain with birth, destruction too is painful, separation from the pleasant is also painful. Conjunction with the undesired is painful and separation from the pleasant is painful, and that passion is painful which remains unsatiated. In brief, Panchaskandha springing from attachment is painful." "The whole world is on fire and not an occasion for celebration." "Pain is the outcome of pleasure. Fear comes of pleasure-seeking." "Pain also comes when objects of sensual pleasure are lost." "Man has shed more tears than there is water in the oceans." "Man can find no place on the face of the earth where death does not hover over him." "Man wounded by the arrow of pain, should extract it." "Life is all pain." "All objects born, suffer pain." In this way, contrary to Charvaka, the Buddha looks upon the momentary things of the world as painful and preaches means of escape from suffering.

2. *There is cause of suffering.* According to the Buddha, the second Noble Truth pertains to the causes of suffering. Desire, the motivating force sustaining the cycle of birth and death, is the fundamental cause of sorrow. This desire is of three types— (1) Sex desire for sensual pleasures; (2) Life desire for enjoyment of life; and (3) Wealth desire for wordly wealth. "Actually, the hope initiating coming and going, the hope of seeking sensual satisfaction now here now there, is the desire for the satisfaction of passions, desire for future life or success in the present one, and it is the fundamental cause." All sorrows arise from attachment which itself is the result of ignorance. These causes of sorrow have been explained in depth by the Buddha in the theory of Dependent Origination, which is included in the second Noble Truth.

(3) *There is cessation of suffering.* The Third Noble Truth according to the Buddha, is in respect of the destruction of pain. In it, passion, desire and Love of life are completely destroyed. Desires are to be completely sacrificed and our total separation from them brought about. The subject of this Noble Truth is the elimination of sorrow. The destruction of the ego and the love of truth bring in their wake, destruction of attachment, jealousy, doubt and sorrow. Nirvana is the destruction of passion, doubt and sensual pleasure by contemplation of Nothing or Sunya. It is everlasting and complete, infinite nothingness. It is complete peace, free from desires and can be likened to the charm of deep seas. As water leaves the petals of the lily, sorrow leaves a person who overtakes this strong and dangerous passion. "Dig out the roots of desire so that it may not crush you time and again." In the context of truth, the Buddha has also given a detailed description and explanation of Nirvana.

4. *Path of Liberation.* The fourth Noble Truth, according to the Buddha, is the path to cessation of sorrow, meaning the road of escape from sorrow. The Buddha not only detailed the cause of sorrow but also sent a current of hope in a world of pessimism by showing the path to the annihilation of sorrow by removing these causes. This path is eight-fold. Pursuing this path, the Buddha attained the stage of absolute liberation and others can do the same by pursuing it. It actually, is the essence of Buddhist religion. The aim of the Buddha was not the presentation of any philosophical system, but rather the development of a practical solution for attaining freedom from suffering.

Thus the four Noble Truths are: (*i*) There is suffering;. (*ii*) There are causes of suffering; (*iii*) There can be cessation of suffering; and (*iv*) There is a path of liberation. These four Noble Truths are the foundation stone of Buddhist philosophy and they also reflect the entire circle of Gautama's spiritual life which had its origin in consciousness of suffering and its consummation in the discovery of means of escape from suffering. In this way, Gautama's spiritualism is based on solid realism. It is this unique feature which is the reason for the wide popularity of his thoughts.

Nirvana: the ultimate end

The ultimate end of Buddha's philosophy is nirvana which literally means 'extinguished'. Some people interpret it according to the root of the word, to mean the end of life. This idea, however is wrong. Had it been so, the Buddha would not have attained nirvana before his death. It is equally incorrect to interpret the Buddha's silence to mean that the person who achieves nirvana has no existence after death. Nirvana means the extinction of the fires of passions. In it, the fires of avarice, jealousy, anger and doubt are extinguished and impurities of the mind like sexual, ignorant and affective tendencies are vanquished. It affects the end of the cycle of rebirth. In the Buddhist literature profuse mention is made of the lighting and extinguishing of this fire. Nirvana has been said to be a state of calm or equanimity in which passions and the sorrows flowing from them are completely becalmed. It is neither the destruction of existence nor inactivity. Nirvana can be attained in this life. A rational and social life is not precluded from it. The Buddha's own life exemplifies this. Nirvana does not imply abstention from action but from the attachment, repulsion and labour conjoined to action. In the state of nirvana, the body does not cease to exist but the craving is destroyed. It is similar to 'liberation while living', a conception of the Upanisads. But there is no rebirth after nirvana. The person attaining nirvana is out like a light. According to Rhys Davids, nirvana is the calm, sinless state of mind and it can best be expressed as purity or perfect peace.

Having attained spiritual consciousness permanently, there is no longer any necessity for persisting in a state of concentration and there is no longer any fear

of limitations due to actions. Actually according to the Buddha, attachment, repulsion, etc., when present, cause the action itself to become a limitation. In their absence, no impressions are created and no limitations like rebirth result. As in the case of seeds, the plants grow only when the seed which is sown is fresh and not fried, so it is in the case of actions also. Actions performed without attachment do not cause any restrictions. In nirvana, the individual's ego is destroyed because its substratum, pain and longing etc., has been completely eliminated. Nirvana in every conceivable aspect, is a state of unrestricted calm. A free person has perfect impassion, pure peace, perfect self control, calm mind, calm word and calm actions.

State of Peace

In Pali religious texts, nirvana has been described as a state of peace. In the Pitakas, nirvana has been described by adjectives such as eternal health, ultimate end, perfect safety and absence of fear. In the Dhammapada, it has been called a state of perfect bliss, perfect peace and freedom from pain and doubt.

The philosophy of nirvana is neither eternalism nor nihilism. About it the Buddha said that, "It is unknown, unique, uncreated and uncultured. Had there not been an 'eternal' then there was no escape for those who are born." According to Oldenberg, the fact that there is some 'eternal' for the Buddha, only means that the person born can be free from the curse of birth. Nirvana has been characterized as painlessness, purity, consummation of moral efforts, freedom, real bliss, escape from passions, perfect peace, perfect self control and complete extinction of birth and sorrows. In this way, nirvana is indestructible. According to Dr. S. Dasgupta, nirvana cannot be described in terms of physical or worldly experience. As Dr. Keith expresses it, all practical words are inadequate for the description of the indescribable nirvana. It can neither be said to be positive nor negative. It is deep and unfathomable like the ocean. Nagesena, the famous Buddhist preacher, while describing nirvana to king Milind with the help of similes, had said that those who have no experience of nirvana cannot feel it by means of these similies.

Forms of Nirvana

Some of the oldest Pali texts look upon nirvana as a moral state achieved in this life. Some of the later Sanskrit texts treat unqualified, absolute nirvana as the death of living being after which there is no life. Hinayana and Mahayana have brought some changes in the meaning of nirvana. Nirvana has been distinguished in two forms: *Sopadhi seas* and *Nirupadhi sesa*. In the former, some impressions remain due to rebirth, while in the latter there is complete extinction of all impressions.

Result of Nirvana

With nirvana the cause for birth come to an end and the probability of rebirth and pain after death is excluded. The person who has achieved nirvana spends a life of perfect knowledge and calm till death. Actually, worldly pleasures and ordinary experiences are inadequate for describing nirvana. It can only be said that in nirvana man is delivered of all pain. Even before attaining perfect liberation, man sheds his pain as he progresses towards the state of nirvana.

Buddha's Middle Path

From the philosophical and moral point of view, the Buddha has advocated a middle path. According to him, there are two extremes which the aspirant after truth should always avoid. On the one hand, there are the pleasures of sensual objects, interest in passions, a low, uncultured, deplorable and undirected pleasure-seeking life meant only for the low people and, on the other hand, there is a habit of suppressing the self which is painful, worth discarding and useless. The Buddha has discovered a middle path in between these two extremes which opens the eyes and which guides towards peace and insight, supreme wisdom and nirvana. This is the novel eightfold path.

Eightfold path

The noble eightfold path of the Buddha has been described as follows:

1. *Right vision.* The first means in the Buddha's eightfold path is right vision. Ignorance generates a wrong view of the relation between the world and self, and man mistakes a transient, painful and unspiritual object for a permanent, blissful and spiritual one. The abandoning of this fallacious view and comprehending the real nature of objects is said to be the right vision. In this way, unflinching meditation on the four Noble Truths is the proper view. This meditation takes one towards nirvana.

2. *Right resolve.* The second means is right resolve. The determination to root out thoughts which entertain ill-will and desire to do harm to others or contemplate attachment to sensual pleasures, is the right resolve. The Noble Truths can be profitable only if life is led according to them. Right volition should accompany right vision. Right volition includes sacrifice, benevolence and sympathy.

3. *Right speech.* The third means is right speech. As a first step, man should control his speech by right resolve. Right speech means avoidance of false or unlikeable speech or criticism. Every man should avoid bad speech and adopt a good one. One word which calms the mind is better than innumerable meaningless words.

4. *Right conduct.* The fourth means is proper conduct, which means refraining from activities like destruction of life, theft, sexuality, falsifying, excessive eating, visiting social recreations; the use of artificial means of beauty, jewellery, comfortable beds and gold etc. All these laws apply to hermits. But married people need obey only five laws. For ordinary people there are a number of other laws. Parents should protect their children from evil traits and cultivate good qualities in them, and marry them after their education is over. The children should make themselves noble by serving their aged parents. The students should study, respect their teachers, obey them, and fulfil their needs. The teachers should behave lovingly towards them and perfect them in the arts and sciences by cultivating good habits in them. The husband should respect his be faithful to her and look after her welfare. The wife should behave lovingly towards her husband, manage the home efficiently, be hospitable to all guests and maintain marital fidelity. Continuing in the same vein, the Buddha has given a detailed description of laws regulating the mutual behaviour between various people related socially. He has preached the lesson of sacrifice, benevolence and sympathy for the multitude in its entirety. His laws aim at making both society and the individual happy. In view of these laws, no one can declare the Buddha to be an escapist.

5. *Right means of livelihood.* Right livelihood means earning one's bread and butter by right means. Without it, right activity cannot be fully practised. According to the Buddha, one should not trade in weapons, animals, meat, wine etc. It is never good for any person to earn his money by unfair and bad means like pressure, brand bribe, chicanery, dacoity, etc.

6. *Right effort.* Along with obedience to laws regarding vision, volition, speech, action and livelihood, it is also necessary to stop bad impressions and avoid bad feelings. Endeavouring to this end is called right effort. It includes self control, negation of sensuality, stopping bad thoughts, awakening good thoughts and concentrating the mind upon universal welfare. The following modes of restricting bad thoughts have been advocated:

(*i*) Meditate upon some good thought.

(*ii*) Study the result of acting upon bad thoughts.

(*iii*) Analyze the cause of bad thought and stop its results.

(*iv*) Control the mind by physical effort.

(*v*) Observe dharma. The observance of dharma depends upon the mind and upon the observance of dharma is dependent the attainment of liberation. Thus, even a person who has made some progress along the spiritual path, needs proper exercise in order to eliminate the risk of any future lapse.

7. *Right mindfulness.* Right mindfulness means the retention of the body, the conscience, and the mind in their real form. Bad thoughts occupy the mind only when their real form is forgotten. When actions take place according to bad thoughts, pain has to be suffered and the tendency to bad thought also becomes stronger. Right mindfulness includes the remembering of the impurities of the body, pleasure, nature of pain, hatred and doubtful mind, five skandhas, senses, means of liberation and the four Noble Truths. Right mindfulness destroys attachment and releases one from pain.

Gautama, the Buddha, described right mindfulness meticulously. He preached that body should be treated as constituted of earth, water, fire and air. It is filled, it must be remembered, with deplorable things like bones, skin, intestines, spleen, urine etc. One should see the burning of the body in a crematorium, its destruction, its conversion into food for vultures and dogs, and its becoming dust. The remembering of these truths, makes one lose love and attachment for one's own or another's body. Due to this the attachment to other evil tendencies is also destroyed. It results in complete lack of passions and elimination of pain. in this way, man avoids worldly attachment.

8. *Right concentration.* By pursuing the seven laws propounded above, man's tendencies of the citta or mind are pacified and he becomes capable of entering right concentration. Before nirvana is attained, right concentration has the following four stages—

(1) In the first stage, the four Noble Truths are meditated upon with a calm mind. Pure and detached thought creates unique happiness.

(2) In the second stage, efforts like meditation are suppressed and reasoning becomes unnecessary. Doubts are removed and faith in Noble Truths increases. Hence intuition replaces thought. Profound contemplation results in peace and evenness in the mind. At the same time, bliss also is experienced.

(3) The third stage is one of indifference. Here the endeavour is to remove happiness and introduce indifference in the mind. In this stage, the mind is in equilibrium, but one becomes indifferent to the happiness of concentration.

(4) The condition of absolute peace is the fourth stage in which pleasure and pain are destroyed. In it, the tendencies of the mind are negated. It is a stage of perfect peace, perfect indifference and perfect negation. In it, pain is completely destroyed and nirvana attained.

Sila, Samadhi and Prajna

The eightfold path of the Buddha has three major parts—Sila, Samadhi and Prajna. Sila or good conduct is impossible without real knowledge. On the other hand, Prajna constitutes real knowledge and is even superior to intellectual knowledge. However, perfection of knowledge, too, is not possible without

conduct. Thus, in accordance with the tradition of Indian Philosophy, the Buddha looks upon Sila and Prajna as complementary. Prajna is destructive of sexual and ignorant tendencies. Prajna awakens undisturbed concentration *i.e.*, Samadhi. The first seven laws of the eightfold path guide one towards the perfection of concentration. Pursuit of it leads to the evolution of Prajna and Sila. Perfect Prajna, perfect Sila and perfect peace spring immediately after nirvana is attained. In this way, it is extremely wrong to consider nirvana as an empty state. Besides preaching meditation on physical defects or bad feeling, the Buddha has also stressed the adoption of friendliness towards every one. sympathy towards the suffering and aloofness towards the bad. These four together are called "Brahma Vihara". Non-violence is of major importance in the preaching of the Buddha. Non-violence requires both sympathy and friendliness.

Pratityasamutpad

In the second great truth of Buddha's teachings, there is a reference to the doctrine of twelve Nidanas. This is the doctrine of Pratiyasamutpad, *i.e.*, dependent origination. This doctrine is the main principle of Buddha's teachings while all others are based upon it. The doctrine of Karma, the principle of momentarism, the theory of no-soul and all other Buddhist doctrines are based on the principle of dependent origination.

Literally speaking, Pratityasamutpad means, "This being given that follows; or that a certain effect follows a certain cause". Thus the doctrine of dependant origination explains the cause of suffering, etc., in the world. Pratityasamutpad is relative as well as absolute. Relatively, it is the 'world' while from the absolute point of view it is 'liberation'. The Buddha has called it Bodhi as well as Dharma. "Whoever sees Pratityasamutpad, sees dharma and whoever sees dhamma sees pratityasamutpad." The forgetting of the doctrine of the dependent origination is the cause of suffering, and by its knowledge all suffering is annihilated.

Pratityasamutpad is a middle path between *Sasvatavad* or the principle of eternity and *Uchedavad* or the principle of annihilation. According to the former, some things are eternal; they have neither beginning nor end; they are uncaused and do not depend on anything else. According to the latter view, nothing remains after the destruction of things. The doctrine of Pratityasamutpad maintains a middle way between these extremes. According to it; things have existence, but they are not eternal. On the other hand, they are never completely annihilated but something always remains. The origination of one thing is due to another. External or mental happenings are always due to some cause. The chain of cause-effect is ever-recurring.

After seeing the instances of disease, old age and death, the Buddha left his palace to find out their solution. This solution he got in the doctrine of dependent

origination. Then, the blessed one, during the first watch of the night, fixed his mind upon the chain of causation in direct and in reverse order. From ignorance spring predispositions; from predispositions spring consciousness; from consciousness spring name and form; from name and form spring six provinces of the six senses, *viz.*, eyes, ears, nose, tongue, body or touch and mind; from the six provinces spring contact; from contact springs cessation;. from cessation springs thirst or desire; from thirst springs attachment; from attachment springs becoming; from becoming springs birth; from birth spring old age and death, grief, lamentation, suffering, detachment and despair. Such is the origin of this whole mass of suffering. Again, action is destroyed by destruction of ignorance, which in its turn, is destroyed by the annihilation of predispositions; the predispositions are destroyed by the destruction of contact; contract is destroyed by the destruction of feeling; feeling is destored by the destruction of thirst; thirst is destroyed by the destruction of the attachment; attachment is destroyed by the destruction of becoming; becoming is destroyed by the destruction of birth; and by the destruction of birth, old age and death, grief, lamentation, suffering, detachment and despair are destroyred. Such is the cessation of the whole mass of suffering.

The twelve links in the wheel of causation, maintained by the doctrine of dependant origination have been divided into three classes *viz.*, the past, the future, and the present. Thus the twelve links may be presented as in the following order:

1. Those due to the past life—
   (*i*) Avidya or ignorance.
   (*ii*) Samskaras or predispositions.
2. Those due to the present life—
   (*i*) Vijnana or consciousnes or self.
   (*ii*) Nama Rupa or name form.
   (*iii*) Sadayatana or the six provinces of the six sense organs.
   (*iv*) Sparsa or contact.
   (*v*) Vedana or feeling.
   (*vi*) Tanha or craving.
   (*vii*) Upadana or clinging or attachment.
3. Those of the future life—
   (*i*) Bhava or coming to be.
   (*ii*) Jati or re-birth.
   (*iii*) Jaramarana or old age and death.

In Buddha's teaching, these links are not always twelve, but the above description is considered to be the most valid. These twelve links are present in this chain from the beginning to the end. The cause of the present life is the past life, while the future depends upon the present. Avidya and samskara are included in the second Noble Truth. Similarly, the pratityasamutpad can be found in the second and the third Noble Truths. Leaving the first link, ignorance, and the last link, old age and death, the remaining ten links are also called ten karmas. Now these twelve links can be discussed in detail.

1. *Ignorance (Avidya)*. Avidya is the basis of the Jivahood or ego. It is the substratum of action. Together with Karma, it forms the Jiva. It is due to it that the suffering of the world are conceived. Ignorance causes ego-sense and the individual thinks himself separate from the remaining world. This result in attachment to life which is the root cause of all suffering.

2. *Predispositions (Samskaras)*. Predisposition means a disposition preceding to or preparing for a certain activity. Samskara has been taken both in the sense of origination and the originating activity. It also means actions with purity and impurity, dharma and adharma. Taken in the wider sense, it means that power of ignorance which creates new experiences. As are the predispositions, so are the results. The predispositions of attachment to riches etc., causes birth in a rich family and the predisposition to get freedom from Samskaras takes one towards liberation.

3. *Consciousness (Vijnana)*. After cessation of the body, the senses and perceptions, etc., as a result of death, the consciousness remains and causes new birth unless as a result of liberation it is completely annihilated. Thus consciousness of self is the real cause of transmigration.

4. *Name and form (Namarup)*. From consciousness spring name and form. Without the subject, the object is meaningless. Thus the name and form and consciousness are mutually inter-dependent.

5. *Sense organs (Sadayatana)*. From name and form and consciousness are born the six sense organs *viz.*, eyes, ears, nose, tongue, skin and mind.

6. *Contact (Sparsa)*. From the six sense organs are born the external organs which make for contact with the external world. Thus seeing is not due to eye, but the eye is due to seeing seeing and similarly, ears are due to hearing. Thus the external world is created by the form and the idea, etc.

7. *Feeling (Vedana)*. Contact with external objects creates different feelings. Thus due to contact with the different types of objects one has different feelings of pleasure, pain, attachment, aversion, etc., which bind him to the world.

8. *Craving (Tanha)*. The craving born out of feelings is the root cause of suffering in this world. It is this craving which takes the Vijnana from birth to

birth. It is again due to this that man runs after worldly power and self like a blind person. The craving goes on ever increasing and if the craving is overcome the suffering disappears like drops of water from the lotus flower.

9. *Attachment or clinging* (*Upadan*). The fire of the craving is due to the fuel of clinging or attachment. Where there is fire, there must be fuel and so where there is craving there must be clinging or attachment. It is the attachment with worldly objects that causes bondage of the Jiva with the world. It is only after getting liberation from the clinging that nirvana is possible.

10. *Coming to be* (Bhava). According to Chandra Kirti, bhava includes thoughts and actions which are responsible for rebirth. Coming to be is due to clinging or attachment. Bhava results in birth and birth leads to sufferings of old age, disease, death, etc.

11. *Re-birth* (*Jati*). Bhava creates re-birth and so the Jiva is caught in the wheel of the world and remains in it till liberation is attained.

12. *Old age and death* (*Jara and Marana*). Rebirth causes the whole chain of worldly suffering. After a man is caught in the wheel of the world, diseases, old age, suffering, death, etc., recur again and again.

The above-mentioned doctrine of dependent origination has been subject to various types of criticisms. Of these an important criticism is as follows: Avidya or ignorance is the first cause in the doctrine of dependent origination. It is from ignorance that the cycle of world begins. But if every fact must have its cause then what is the cause of ignorance? The Buddha has not given any explicity answer to this question. As a matter of fact from the psychological standpoint, this chain of cause and effect cannot be very much doubted and other Indian philosophers have also admitted ignorance to be the root cause of all sufferings. It is not difficult to understand why the Buddha has not mentioned the cause of ignorance. His problems were rather empirical and pragmatic than philosophical. That ignorance exists is empirically proved and hence the question as to why it is there, becomes meaningless. The main question is not why there is ignorance but how it can be removed. The Buddha was busy in finding an answer to this very question. But it should not be forgotten that the philosophical inquiry into the cause of ignorance has also its own importance. In the philosophy of the Buddha, metaphysics has been subordinated to ethics. The former is secondary while the latter is primary. But the philosophical problems have been always arising in human mind and reason demands their solution, however imperfect it may be. It should be noted that the Buddha did not give much importance to philosophical problems and has remained silent on them. His silence, however, does not mean ignorance. As a matter of fact, ignorance is indescribable, eternal and inherent in the nature of the world. The later Buddhist philosophers like Aswaghosa etc., have discussed the cause of ignorance and stated that it has its origin in Tathata.

The cause of ignorance can be discussed only after admitting a cosmic Reality. Ignorance is one of the powers of that cosmic existence.

SAMKHYA THEORY OF LIBERATION

Like other systems of Indian philosophy, the Samkhya aims at the attainment of liberation, analyses the causes of bondages and suggests remedies.

Three kinds of suffering

According to Samkhya, life in this world is full of suffering. Where there is guna there is suffering. Sufferings have their end in liberation. Even the life of heaven is controlled by the gunas. The aim of man is to get rid of the three kinds of suffering. Liberation or moksa means freedom from pain without any possibility or return to this state. This is the apvarga or the purusartha or the *summum bonum.*

The following are the three kinds of suffering referred to above.

1. *Adhyatmika.* It is due to physical, mental and intra-organic causes. It include all kinds of bodily and mental ailments. Disease, anger, and hunger etc. are adhyatmika sufferings.

2. *Adhibhautika.* These sufferings are induced by natural causes such as human beings, animals, birds, insects etc. They are caused by external physical objects and are extra-organic.

3. *Adhidaivika.* These proceed from external but extraordinary causes such as stars, physical elements, ghosts, witnes, etc.

Means to Liberation

True knowledge of metaphysics is the one method of obtaining liberation from suffering. Ignorance is the cause of suffering. Ignorance means the failure to recognise one's own real nature. Not knowing the real nature of soul, the living being identifies itself with the mind, or the ego and intellect, and is affected by their pleasure and suffering, and hence it suffers. When the Jiva reognises and realizes its real nature of the inner real self, it then ceases to be influenced by the suffering of the ego, intellect or the mind. In this way liberation can be attained only by realising the distinction between prakrti and purusa.

The Real Self

In the Samkhya philosophy, the purusa is free, inactive and of the nature of consciousness. It is beyond space and time, merit and demerit, attachment and detachment. It is reflected in the intellect. The Jiva is deprived of its liberation only because it takes this intellect or the ego to be its real nature. All actions, pleasure and suffering, change and feeling, etc. are the distortions of the body.

The soul is beyond all bodily and mental sufferings. It is not touched by the three kinds of sufferings. Purusa is never bound, it is only the ego that is bound. The Jiva or living being achieves his liberation when he realises his true nature. In its real form, as the inner soul or purusa, he is eternally free and liberated. Thus, being chained, means being ignorant of the distinction between self and not-self, while liberation means realization of this distinction. Action cannot lead to liberation. Good, bad or indifferent actions are all due to gunas or the three constitutent elements, and they create attachment. Good actions lead to heaven while bad actions result in again going to hell. But just like worldly life, heaven and hell are also full of suffering. Only knowledge can procure liberation for the Jiva because restriction or bondage is due to ignorance and may be removed only by knowledge. This knowledge is acquired by distinguishing between the prakrti and the purusa. Actions and their consequences, virtue and vice, pleasure and suffering are all in only the not-self. Constant reflection upon the knowledge that 'I' am not the not-self', 'that nothing is mine', and that 'ego is untrue', purifies it, makes it absolute, divests it of its distortions, and thus leads to liberation.

Jivanmukti and Videhamukti

Samkhya philosophers have accepted both jivanmukti as well as videhamukti. The jiva attains freedom the moment he realises the truth even though he may have to continue to live in the body for a short period because of actions accumulated in the past. Just as the wheel continues to revolve for some time due to its prior motion, even after the potter has ceased moving it, in much the same way, the body of the jiva continues to exist for some time after the attainment of liberation because of the past actions of the body. But the liberated self does not experience any relation with body even though residing in it. Thus, no new karmas are accumulated and the earlier ones begin to lost their power. But final and complete liberation is attainable only after death, and in this there is no relation even with the body. This is *videhamukti*. In this state, complete liberation is attained after freedom from all kinds of bodies, subtle and gross, has been obtained. According to vijnanbhiksu, Videhamukti is the only kind of liberation because as long as the body detains the soul, the latter is not entirely free from mental and physical distortions. According to the Vedanta, liberation is a state of happiness. According to Samkhya, both pain or suffering and pleasure are relative and inseparable. Hence, there is no happiness in the state of liberation. It is above pleasure and suffering. It is beyond all qualities.

Both liberation and bondage have only practical reality

According to Samkhya philosophy, the distinction between liberation and bondage is only practical. The self is not bound and it is the ego that is liberated. Self is beyond both liberation and bondage. If the self did actually become bound, it could not have freed itself even in hundred lives because real bondage

cannot be destroyed. It is the prakrti that is eventually liberated. Ishwar Krsna has said that in actual fact, self is neither bound, nor liberated nor is it reborn. Bondage, liberation and rebirth are the attributes of prakrti. Prakrti binds herself in her own seven forms. There is nothing more subtle than or superior to prakrti. It is so delicate that once the purusa sees her in her real form she does not confront him a second time.

Criticism

The following are some objections raised against the Samkhya concept of liberation:

(1) If the purusa is the agent as well as the one who experiences, then how is it free by nature? And if the evolution of prakrti takes place in order to achieve its liberation, then how is it eternally free?

(2) According to Samkhya, there is no happiness in liberation. The Samkhya have thus confused happiness with pleasure

(3) According to Prasastapada, how can prakrti come to know that the purusa has recognised it? If prakrti is by nature dynamic then how will it remain inactive in a state of liberation? If there can be no destrution of an object, then how can ignorance be destroyed?

Actually, the Samkhya concept of liberation fits better into the background of Advaita Vedanta than that of Samkhya itself.

YOGA MEANS OF LIBERATION

The path of Yoga is based on sound psychological foundation. Hence to appreciate this path, the psychology of Yoga must first be understood. The most important element in the psychology of Yoga is citta. Citta is the first modification of prakrti in which there is the predominance of sattva over rajas and tamas gunas. It is material by nature, but due to the closest contact with the self it is enlightened by its light. It assumes the form of any thing in whose contact it comes. Due to the modifications of the citta according to objects, the self knows these objects. According to Yoga Sutra, though there is no modification in the self, except as the reflection of the changing Citta Vrattis (modifications of citta), there is an appearance of change in it, just as the moon reflected in the river seems to be moving. When true knowledge is attained, the self ceases to see itself in these modifications of the citta and gets rid of attachment and aversion to the worldly pleasures and sufferings. This attachment and aversion is bondage. The only way to get rid of this bondage is to control the modifications of the citta. This control is the result of Yoga. In the words of Patanjali, "Yoga is the cessation of the modification of citta."

Stages of Citta

Citta has five stages which are known as Citta Bhumi. These five stages are as follows:

1. *Ksipta.* This is the stage in which the citta is very much disturbed and remains loitering after the worldly objects, as *e.g.*, citta of those intoxicated by the possession of superfluous money.

2. *Mudha.* When there is preponderance of tames, just as when one is over-powered by sleep, the stage of the citta is known as Mudha, e.g., the citta of the intoxicated persons.

3. *Viksipta.* This is the stage in which in spite of preponderance of the sattva guna, the citta is oscillating between the tendencies of successes and failures created by the rajas guna. The citta of the gods and that of beginners in yoga is of this sort. This differs from the ksipta stage because due to the preponderance of sattva sometimes there is temporary ceasing of the modifications of the citta in this stage.

4. *Ekagra.* The stage of the citta when it is fixed on some one subject due to the preponderance of the sattva is known as the ekagra stage, just as the flame of the burning lamp remains always pointing to one side and does not flicker hither and thither.

5. *Nuruddha.* When only the impressions remain in citta after the cessation of the modifications, the stage is known as the Nuruddha stage. It is this stage which is known as Yoga.

Of the above-mentioned five stages, the first three are harmful in Yoga and may be removed by practice. The last two stages are useful in yoga.

Forms of Citta

Because citta is of the nature of three gunas, it always remains changing due to the preponderance of one or the other of the gunas. With this preponderance, three main forms of citta can be noticed which are as under—

(1) *Prakhya.* In this stage, the citta is predominated by sattva guna and tamas remains in subordination. In this form, the citta aspires for different powers of yoga, *e.g.*, animal, etc.

(2) *Pravrtti.* When the tamas guna becomes weak, and the citta is predominated by the rajas, it appears to be enlightened and full of dharma, knowledge, renunciation etc.

(3) *Sthiti.* As the rajas is subordinated, the citta predominated by the sattva element, gets established in its own form and attains the discriminating reason. This form of the citta is known as sthiti.

Modifications of Citta

As has already been pointed out, the citta, in spite of its being material, seems to be a living entity due to the reflection of the self in it. It is these changes in the citta which are known as its vrittis or modifications. These modifications are of five types which are as follows-

1. *Pramana.* Like Samkhya philosophy, Yoga has also accepted three testimonies of perception, inference and scripture. By going outside through the sensation, the citta attains the form of object. This is known as pramana. The inferene and sabda testimonies in Yoga philosophy are the same as those in Samkhya.

2. *Viparyaya.* The false knowledge of anything is known as viparyaya. Vachaspati Mishra has included doubt (samsaya) also in viparyaya.

3. *Vikalpa.* This is the knowledge in which the object which is known does not exist, *e.g.*, in the knowledge that consciousness is the form of the purusa, a distinction is made between the consciousness and the purusa which actually does not exist. The conception of the two as distinct is vikalpa.

4. *Nidra.* The modification of the citta which is the substratum of the knowledge of absence of anything is known as nidra or sleep. Due to the preponderance of tamas in its vritti, there is absolute absence of the waking and dreaming modifications. But this stage should not be conceived as the total absence of knowledge because after arising from sleep the person has the consciousness that he had slept well. Hence sleep is also a modification.

5. *Smrti.* Smrti or memory is the remembering of the experiences. The above-mentioned modifications cause samskaras or predispositions in the inner instrument *i.e.*, citta, and in due course these predispositions again take the form of modifications. Thus the cycle goes on for ever.

According to Yoga philosophy, there are several causes of disturbance (viksep) in the citta. These are—

Disease, inactivity, doubt, carelessness, attachment with objects, false knowledge, non-attainment of the stage of samadhi, absence of concentration etc. Due to these, distractions and physical disturbances follow.

The Yoga prescribes the practice of concentration to check the above mentioned causes of distraction of citta. Together with concentration, there should be friendliness towards living beings, sympathy towards sufferers, aversion towards evil doers and pleasant attitude towards the good persons.

Kinds of Klesas

Avidhya or ignorance breeds false knowledge and false knowledge breeds klesas. These are of five types—

1. *Avidya.* The seeing of self which is eternal and pure in non-eternal, impure and painful not-self is avidya or ignorance.

2. *Asmita.* Asmita is the false conception of identity between purusa and prakrti and the absence of distinction between them.

3. *Raga.* Raga is the acute thirsting for worldly pleasures.

4. *Dwesa.* Dwesa is anger in the means of suffering.

5. *Abhinivesa.* Abhinivesa is fear of death.

The Eight-fold Yoga

To get rid of the klesas, the citta must be controlled and conentrated. Yoga philosophy has prescribed the following eight sadhanas for this purpose—

1. *Yama.* Yama is the control of the body, speech and mind, the yamas which are five are as follows:

(*i*) *Ahimsa.* Ahimsa or non-violence is the absolute absence of any form of injury to any living being.

(*ii*) *Satya.* Truth or satya is to be exact both in mind and speech *i.e.,* to speak things as they are and to remember them exactly as they are seen, heard or imagined.

(*iii*) *Asteya.* Asteya or non-stealing includes both not taking or not stealing another's property and not having even a desire for it.

(*iv*) *Brahmacarya.* Brahmacarya or celibacy is the control of attachment in the enjoyment of the senses, specially those of sex.

(*v*) *Aparigrha.* Aparigrha or non-covetousness requires one not to accept or collect unnecessary things.

All the above-mentioned yamas are necessary for the concentration of the citta.

2. *Niyama.* Another important step in yoga is Niyama or following the rules of good conduct. These Niyamas are the following five-

(*i*) *Sauch.* Sauch or cleanliness includes external cleaning through bath and pure diet etc. as well as internal cleaning through sympathy, friendliness, happiness and detachment etc.

(*ii*) *Santos.* Santos or contentment means satisfaction in whatever is attained by sufficient and suitable efforts.

(*iii*) *Tapa.* Tapa or Penance includes practice of tolerance of the cold and heat. It requires various types of hard practices.

(*iv*) *Swadhyaya.* Swadhaya or study of religious scriptures is very useful for spiritual advancement. Hence it is a necessary principle of good conduct in Yoga.

(*v*) *Iswar Pranidhan.* The fifth niyam in yoga is Iswar Pranidhan or to remember God and to surrender oneself to him. This helps the aspirant in the practice of yoga.

3. *Asan.* The third step in the advancement of Yoga is Asan or posture. Asan helps in the concentration of citta and in the control of the mind. Yoga has prescribed various types of postures *e.g.* Padma, Veer, Bhadra, Sirsa, Garuda and Mayura.

These postures are very helpful in controlling the mind as well as other vital elements in the body. They also help in removing the sufferings due to cold and heat. As a matter of fact, posture is nothing but control of the body. It also keeps the body free from disease and makes it strong. By it, one can control the different external organs in the body. Thus yoga philosophers had the valuable insight to realise that mental control requires discipline of the body as well.

4. *Pranayama.* The fourth stage in the practice of yoga is pranayama or the control of breath. This presupposes control of the body through postures. By pranayama the aspirant controls the inhaling and exhaling of breath which helps in the concentration of citta. There are three main steps in pranayama.

(*i*) *Puraka.* The first step in pranayama is puraka or inhaling *i.e.,* to take in as much air as possible.

(*ii*) *Kumbhak.* After the maximum amount of air is taken in, the second stage in Pranayama is Kumbhak or to retain it for half of the time taken in inhaling.

(*iii*) *Rechaka.* The third stage in Pranayama is Rechaka or to gradually exhale this air in almost the same time as taken in inhaling.

The time taken in all these three stages of Pranayama is gradually increased so that in due course the aspirant may control his breath, thus helping in the concentration of the citta.

5. *Pratyahara.* The fifth stage in the path of yoga is Pratyahara. The introversion of the different sense organs by restraining them from their objects is known as pratyahara. By practising this, the aspirant can keep his mind undisturbed by worldly objects even while he lives in the world. The practice of pratyahara requires very strong determination and repression of the senses.

The above-mentioned five stages in yoga are known as external means. The remaining three stages are known as internal means. As a matter of fact, the first five are merely preparatory to the latter three which are directly concerned with yoga. The latter three are as follows.

6. *Dharana.* The sixth stage in the path of yoga is dharana. Dharana is the concentration of the citta on some object. This object may be external, like the image of some god, or it may also be internal as the space in between the eye-brows, the lotus of the heart etc. This is the begining in the stage of samadhi.

7. *Dhyana.* The seventh stage in the process of yoga is dhyana. When the knowledge of an object of concentration is continued in a process, it is known as dhyana. This requires clear knowledge of the object. In dhyana, in the beginning, the aspirant knows only the different parts or forms of the object and only gradually realises the whole of it. Thus, by dhyana the aspirant has the real knowledge of the object, alongwith the discipline of citta through meditation.

8. *Samadhi.* The last and the most important stage in yoga is samadhi. This is the culmination and the goal to which all the above-mentioned seven stages are only preparatory steps. The stage of absolute identity, when the process of concentration and the object become one and identical, negating the difference between the subject and the object, is known as samadhi. In this stage, there is no separate cognition of the subject or the process of concentration, and the citta attains the form of the object. Thus, in this stage, the subject and the object as well as the process of concentration become one.

Samadhi, or the cessation of the modifications of citta, is considered to be of the following two types—

(a) *Samprajnat or subeej (attributed) Samadhi.* In this form of samadhi, some type of substratum of concentration remains and the aspirant has awareness of this substratum. This stage is realised when the citta is concentrated on some object. Due to this concentration the same modifications arise in the citta and other modifications are annihilated. Due to concentration on one object, there is the arousal of *Prajna* which destroys other modifications. This leads to destruction of *klesas,* the loosening of the bonds of karma and attainment of real knowledge. This is the stage very near to the attainment of yoga. This form of Samadhi has been further sub-divided into the following four types—

(*i*) *Savitarka Samadhi.* In this type, the citta becomes identified with some object outside and assumes its form. In this stage, there is the awareness of some one object. Hence it is known as savitarka.

(*ii*) *Savichar Samadhi.* In this type of samadhi, the citta is identified with some subtle object and assumes its form.

(*iii*) *Sanand Samadhi.* When the citta is conentrated on some sattvika subtle object, it increases in sattvaguna which results in the attainment of bliss.

(*iv*) *Sasmit Samadhi.* In this type, the asmita itself becomes the object of concentration. Asmita is the intellect reflected in the citta. It is subtler than the senses on which the citta is concentrated in samadhi. The senses are born out of asmita. Thus, this type of samadhi is higher than the above-mentioned three.

(b) *Asamprajnat or Nirbija (Attributeless).* This is the highest form of samadhi in which the distention between the knower, the knowledge and the known, disappears. In it, there are no klesas and attributes. Hence it is known as nirbija or attributeless samadhi. This form of samadhi is also divided into two sub types which are as under:

(*i*) *Bhava Pratyaya samadhi.* Samadhi is disturbed owing to ignorance. Bhava means ignorance. Ignorance means seeing of the self as not-self. In this form of samadhi, only the samskaras of the passions remain. Thus ignorance is not absolutely destroyed at this stage and because of this even after its attainment the beings have to return to world again.

(*ii*) *Upaya Pratyaya Samadhi.* In this stage of samadhi, the ignorance is absolutely destroyed due to arousal of prajña. In it, all the klesas are annihilated and the citta becomes established in true knowledge. This is the samadhi of the Yogis. It breeds pleasure of the citta, concentration, knowledge etc.

The eightfold path of yoga does not mean that the above-mentioned stages are passed sersially. They are rather trodden concurrently. Yoga believes in a combined and all round attack on impediments in the path of samadhi and an integral and all-sided human development. The stage of samadhi, however, is only gradually attained.

Eight Siddhis

According to Yoga philosophy, the Yogis attain various siddhis by practising the path of Yoga. These powers are mainly of eight types and hence are called *Astaiddhis* or Asta *Aisvaryas.*

1. *Anima.* This is the power to become small like an atom and to be invisible.

2. *Laghima.* This is the power to become light like cotton and so to be able to fly away.

3. *Mahima.* This is the power to become big like mountains.

4. *Prapti.* This is the power to secure whatever is desired.

5. *Prakamya.* This is the power by which all the impediments in the will power are removed.

6. *Vasitva.* This is the power by which all the living beings may be conquered.

7. *Esitva.* This is the power by which one attains absolute mastery over all the physical objects.

8. *Yatrakamavasayitva.* This is the power by which all the desires are fulfilled.

The powers attained through the above-mentioned eight siddhis may be used according to the wish of the Yogi. But in the Yoga philosophy the pursuance of the path of yoga for attainment of these powers has been vehemently decried because that results in deflecting the aspirant from the path of yoga. The ultimate end of yoga is not the attainment of these powers, but the realisation of liberation.

MIMAMSA THEORY

Ritualism

Mimamsa philosophy is a branch of Vedic religion. In the Vedic age yajnas were performed to propitiate Indra, Varuna, Surya and other gods so that they help the devotees in the realization of their goal and in eradicating evils. In Mimamsa school ritualism was given so much importance that the status of gods became secondary. They only remained names to the description of their qualities or worship in Mimamsa scriptures. The author of *Prakarana Panchika* has gone to the extent of saying that the chief aim of yajna is not the worship or propitiation of gods but purification of soul. One should selflessly act upon the duties prescribed by the Vedas. The Vedas distinguish between actions due to desire, actions due to routine and actions as means to achieve some purpose. While the first are performed to achieve certain worldly aims the last two are performed solely because of their prescription by Vedas. Thus ultimately Vedic ritualism becomes duty for duty's sake. This however is different from the concept of duty in Gita. In Gita duty is not for duty but for deity. Mimamsa concept of duty, on the other hand, is a secular principle. It resembles Kant's concept of duty.

Heaven and Liberation

The old Mimamsa philosophers maintain that whoever wants to go to heaven must perform yajna. Thus the *summum bonum* of life, according to them, is heaven or permanent pleasure. But the later Mimamsa thinkers, like other Indian philosophical systems, accepted liberation as the ultimate end. Liberation is freedom from bondage. One who acts due to desire has to take birth again and again. After knowing that the worldly pleasures are mixed with pain, one becomes disillusioned and leaves all desires. Desireless action and self realisation lead to the annihilation of past samskaras. This in its turn leads to

elimination of bondage and cessation of the cycle of birth and death. According to *Prakarana Panchika,* in the state of liberation the self is emancipated from the bondages of body, senses, mind etc. and is never again caught in the cycle of birth and death. There remains no consciousness in the self and hence it cannot experience pleasure and pain. Liberation, according to Mimamsa philosophy, is not a state of bliss. In it the self achieves its real nature beyond pleasure and pain. No more description of the state of liberation is possible. It should be remembered here that some later Mimamsa philosophers, as pointed out by Pashupati Nath Shastri, accepted the Vedant theory of liberation as bliss.

Critical Evaluation

Though Mimamsa has been given a place among traditional six systems of Indian philosophy, but there is hardly any metaphysics in it. In fact it is not a philosophy but a science of rituals. It is known as Purva Mimamsa because historically it is earlier than Uttara Mimamsa. It explains actions and as action precedes knowledge, it is also logically prior to Uttara Mimamsa. Being the science of action it is different from other systems of Indian philosophy. Its conception of bondage and liberation has been borrowed from other systems. Its conception of self is inadequate. The theory of validity of knowledge, as found in it is a common sense principle. It has not tried to solve the subject-object relation in knowledge.

The form of religion in Mimamsa is also undeveloped. The status of Vedic gods has become so much secondary in it that they are almost useless. Ritualism has overshadowed relation so much that it has hardly any relation with God. Ritualism again is not based on any independent rational analysis but on the literal obedience to Vedic presumption. This extreme emphasis on ritualism in Mimamsa philosophy led to reaction in the form of many religious cults which tried to free religion from the clutches of ritualism.

Thus while Mimamsa does not present philosophy worthy of its name, it is useful in the understanding of Vedic religion. In fact, its aim was not an enquiry into reality but on enquiry into 'Dharma', as it is clear from the opening statement in Jaimini Sutra. Thus the system is more important from the pragmatic and worldly point of view. It is a source of understanding various aspects of Vedic religion—the law, morality, ritualism, heaven and hell, wordly duties etc. It is valuable as a guide to ceremonials and rituals of Hindu Vedic religion.

ADVAITA CONCEPT OF LIBERATION

In his commentary on Brahman Sutra, Samkara has given an elaborate description of the nature of liberation.

Liberation or Moksa is the transcendental status, immutable, eternal,

all-pervading like the space, devoid of all activity, eternally contented, partless of the future. This disembodied state is liberation. The liberated self regains his real form in *Advaita Brahman Siddhi.* Moksa is said to be the liberation of the self from ignorance. According to Chitsukhacharya, liberation is the attainment of incessant bliss. It is eternal. The self is eternally liberated. Hence, nothing new is gained in liberation since otherwise it shall be non-eternal.

Knowledge and Liberation

As a matter of fact, there is hardly any demarcation line between the achievement of knowledge and liberation. The Upanisads have maintained that the knower of Brahman becomes Brahman. Moksa means seeing the self in all. It is the status of identity with Brahman. The Brahman's knowledge culminates in a stage where there is no difference between the knower, known and knowledge. From the transcendental standpoint, the self, the Brahman and the liberation are the same. The self is Brahman. It is eternally liberated. Liberation is the annihilation of the awareness of multiplicity. It is not the destruction of the worldly names and forms, since really speaking the transcendental self has no relation with the universe. As it has been said in the Brhadaranyak Upanisad, "This purusa is non-attached." Liberation means the identity of Brahman and the self. This identity is not imposition of Brahman on self. According to Samkara, knowledge is not an activity. Hence the attainment of liberation is not an activity. As the covering of ignorance is removed from the liberated soul, one knows one's real essence. This is liberation. Liberation is not due to knowledge but it is knowledge itself. In the words of Padmapad, Moksa is liberation from false knowledge. False knowledge breads misery. As it disappears the misery also disappears.

Moksa and Nirvana

Just as Samkara's Brahman is different from the Sunya of the Madhyamika philosophy, similarly Moksa is different from Nirvana. Moksa is not negative. It is bliss. Like the *Apavarga* of Nyaya, in appears as the pure consciousness which is its real nature. According to qualified monism of Ramanuja, in liberation the self does not become Iswara, but appears like Him, lives in His contact, dwells in His country and remains attached to Him. But in Advaita Vedanta, the liberated self sees everyone in the self and nothing else. Unlike the Buddhist conception of Nivrvana, in the Moksa of Advaita the self is not annihilated but only its conditions are destroyed. The liberated self is non-different from Brahman. For the liberated individual, the names and forms of the world disappear and everywhere he sees the same Brahman. Moksa is not attained through self purification, since self purification is an activity. Moksa is attained through knowledge which is not an activity, but itself an existence. Moksa is eternal, pure and of the nature of Brahman.

Gradual Liberation

Samkara believed in the possibility of gradual liberation (*Krama Mukti*). Commencing on a verse in Prasnopanisad regarding the concentration on Om, he says that such concentration leads to Brahman Loka where we gradually attain complete knowledge. At another place, Samkara has maintained that worship of the arrtibuted Iswara leads to purification from sins, the attainment of bliss and gradual liberation.

Liberation while living

According to Samkara, Moksa does not mean the cessation of body, but the extinction of ignorance. Hence, he believes in liberation even while living (*Jivan Mukti*). Just as the wheel of a potter remains moving even after the post is made, similarly the man goes on living even after attaining liberation, because there is nothing to stop the earlier continuity of life. Samkara has here given the example of a man who sees double moon due to some defect in the eye and cannot stop seeing like this in spite of knowing that in fact there is only one moon. For the liberated person all the activities are in Brahman. The post-Samkarite Vedantins have presented several views regarding liberation while living. According to some, Avidya remains for some time even after being extinguished. According to others, for the liberated person there is no existence of the body or the world. The state of liberation while living is also known as disembodied liberation (*Videha Mukti*).

Two Types of selve

According to Samkara. Moksa or the disembodied state of the self is eternal. It may be asked here if the self is eternally liberated, what is the need of efforts for liberation. On the other hand, if the liberation is achieved by efforts, it seems meaningless to call the self as always existing, established in its own glory, eternally liberated etc. A subtle analysis here will further show that in Advaita Vedanta everywhere two types of self have been conceived. Of these, the empirical self (*Vijnan Atma*) is the enjoyer and is pure, while the metaphysical self (*Paramatma*) is immutable and eternally liberated. Forgetting his eternal self, the jiva identifies himself with the empirical form. The essential nature of the jiva is, however, the metaphysical self. The meaning of ignorance is the dualism of jiva and the metaphysical self. To remove this dualism by establishing the identity of the self is the aim of Vedanta. Hence, the metaphysical self is eternally liberated, but to achieve liberation, the empirical self requires study, meditation and contraction etc. By this means, the jiva leaves dualism and recognise the true nature of the metaphysical self and thus attains liberation. But some persons hav raised the question as to why the jiva is caught in Avidya at all. According to Deussen and Parthasarathi Misra, Samkara does not explain the cause of Avidya. It is in fact impossible to explain

the cause of Avidya. Avidya is eternal just as the self is eternal. To question why there is Avidya is like questioning why there is self. Ultimately, even the philosophical solutions have got a limit. Beyond that limit the human intellect should keep silent and follow the path of spiritual experience.

The Fourfold Means

Thus, without bothering to enquire about the nature of ignorance, the jiva should make efforts to attain liberation. In this effort Samkara has admitted the knowledge of Brahman not as the means, but as the end in itself. It is the ultimate end. Those who point out that there is no place for morality in Samkara's philosophy forget that the Indian philosophers have never given an unduly high status to morality. Most of the Indian philosophers believed that beyond the moral level there is the religious level and beyond the religious level there is the spiritual level. To reach this spiritual level is the ultimate end of human beings. But spiritual aim does not deny, still less negate, the moral aim. It takes it along and proceeds further. Hence, upto a certain limit, the Advaita Vedanta exhibits the importance of moral and religious means to attain the ultimate end of life. Samkara has himself considered the fourfold means (*Sadhana Catustaya*) as necessary for a man to become worthy of studying Vedanta. These fourfold means are as follows

1. *Discrimination between the eternal and the epnemeral.* The enquirer in the philosophy of Vedanta should have the capacity to distinguish between the eternal and the ephemeral objects as a necessary pre-requisite for his study.

2. *Detachment towards wordly and other-wordly enjoyment.* The second condition required for the student of Vedanta is detachment from all types of enjoyments as well as the desire for them, both worldly as well as other-worldly.

3. *Sama, Dama etc.* Along with discrimination between the eternal and the ephemeral and detachment from enjoyment, the enquirer should possess the means of Sama, Dama, Sraddha, Samadhan, Uparati and Titiksa. The meaning of Sama is control of the mind, while Dama means control of the senses. Sraddha means keeping faith in the scriptures. Samadhan means concentration of the mind on the attainment of knowledge. Uparati means aversion from the disturbing actions. Titiksa means the practice in bearing heat and cold etc.

4. *Desire for liberation* (*Mumuksatva*). The last, though by no means the least condition for the sadhaka of Vedanta is a burning desire for liberation and a strong determination for its attainment. For the Sadhak, after he has conquered the passions etc., by the above-mentioned fourfold means, Samkara has prescribed the necessity of hearing (*Sravana*), concentration (*Manana*) and meditation (*Nididhyasana*). Thus, the aspirant for the knowledge of Brahman should take to bearing the teaching of the Guru. After the false impressions are

annihilated and strong faith in the reality of the Brahman is established in the aspirant, the teacher teaches him the secret of *Tattva-Masi* (That Thou Art). Then the aspirant concentrates on this truth with one pointed mind and meditates upon it again and again. By this he gradually begins to realise the truth and the real nature of the self. Such a complete realisation is the culmination of the knowledge of Brahman. This is liberation. When this is achieved all the dualism disappears, doubts and attachments are removed and supreme bliss is attained. The liberated man serves the society and the living beings while he is alive and does not return to bondage after leaving the body.

Ethics in Advaita Vedanta

According to some critics,"the Advaitavada of Samkara has no place for ethics as it raises the supreme ideal of life above good and evil". Thus, it has been pointed out that there is no place for ethics in Samkara's philosophy. According to Samkara, Brahman is the self, while the world is unreal. The ultimate end of man, according to Vedanta, is the attainment of Brahman consciousness. Thus Brahman is beyond the dualism of right and wrong. It is beyond all dualisms. Man's aim, according to Advaita Vedanta, is to reach a status of non-dualism which is beyond all dualisms, because dualism is Maya or Avidya while non- dualism is the Brahman or Reality. This end is undoubtedly beyond ethics since, as Kant has pointed out, the dualism of right and wrong is on the moral plane. On the moral level, man must have both the alternatives of right and wrong and he must voluntarily choose the right one. If he cannot choose the wrong, and is bound to choose the right due to his innate nature, if there is no conflict between the two in his mind, he is not on the moral level. Thus, as a moral philosopher points out, "Virtue lies in the life of its antagonist". This analysis amply clarifies the the *summum bonum* of man in Samkara's philosophy is beyond ethics.

But this does not mean that there is no place for ethics in Samkara's philosophy. The aim of life, according to Samkara, is beyond what is achieved through life. Again, even after the realisation of the ultimate end, the liberated person does not leave society or the world, nor does he become interested in it. Samkara's life itself is a glaring example of this act. He was not only a great philosopher but an equally great social reformer. He roamed about the country from North to South, and East to West, Preaching the philosophy of Vedanta and making every effort to reform the society. It is only on the transcendental level that Samkara has negated all dualism. On the pragmatic level, the dualism of the right and wrong is as much true as all other dualisms. Before the achievement of liberation, man must have due consideration for right and wrong, but after liberation is achieved, such a consideration becomes superfluous, because the liberated person, essentially established in the Brahman consciousness, does only

that which is always right as it directly follows from the ultimate good, the Brahman. Thus, though right and wrong, sympathy, pity, forgiveness and other virtues might be relative and of the lower level for the liberated person, he neither acts against them because that too is due to dualism, nor has he to make efforts to act according to them, since, it all becomes spontaneous to him.

As a matter of facts Samkara has not admitted knowledge and Niskam Karma as mutually opposed. The action opposed to knowledge is the action due to desire. It is that which leads to ignorance and bondage. Samkara has emphasised the importance of Niskam Karma. By knowledge and detachment, practical efficiency is even more increased because after being relieved from attachment and aversion, the liberated man remains balanced, even in the face of the greatest misfortunes, and after liberation he works for the purification of those who are still in bondage.

In this work he has no vested interest of hisown because all his interests have been fulfilled. This work is not guided by any other worldly motive as name, fame, etc. This gives him a wonderful power of action. Attainment of liberation transforms all his life. By this transformation, the moral values are even more glorified and spiritualised. This gives new inspiration, energy, peace and stability in practical life. Thus, the ultimate end in Vedanta philosophy undoubtedly is beyond right and wrong, but instead of negating them, it rather leads to their ultimate fulfilment.

VISISTADVAITA VIEW

Difference in opinion regarding the relation between the self and Brahman leads to differing opinions on the subject of liberation. According to Samkara, the non-dualist Self is eternally free because it is Brahman. To think of it as differing from Brahman is to display ignorance and liberation consists in getting rid of the ignorance, or, in other words, in realizing the identity of self and Brahman. Brahman is bliss, hence, liberation is a state of bliss. On the other hand, in Ramanuja's qualified non-dualism, the identity between self and Brahman is not postulated. Hence, Ramanuja accepts four kinds of liberation viz., *sayuja* or becoming attached with God, *samipya* or existing in the vicinity of God, *sannidhya* or existing in the proximity of God, and the one that should have been mentioned first instead of last, *salokya* or living in the land of God. In none of these states, does the self become God or Brahman.

SHAIVA SIDDHANTA VIEW

According to Shaiva Siddhanta the Pashu is covered with impurities since eternity. Its power of knowledge and action has been covered by impurities. His traits of all pervasion and all activity become limited and he is devoid of bliss. Liberation requires annihilation of all pashas. It is a condition of identity with

Shiva. Thus liberation is the enjoyment of identify with Shiva. Now, how can the eternal, liberated and omniscient Shiva be identical with the bonded and ignorant Pashu? According to Shaiva Siddhanta the indentity of Shiva and Pashu is possible like the identity of attribute and attributed, light and its source. By the elimination of the obstructing pasha the jivatma becomes one with Shiva and enjoys the other-wordly eternal bliss. This liberation is only gradually achieved. After equanimity of actions and removal of impurities this involves *Shaktipata* by Iswar which leads to faith in realization of the ultimate end and renunciation due to knowledge of the evils of the world. After renunciation the aspirant receives the grace of the teacher Shiva and follows all the Dharmas. This leads to his right for liberation. There is more intense Shaktipata in the aspirant which results in elimination of impurities and achievement of real knowledge. This leads to self-realisation and now the aspirant leads his bodily life due to remaining karmas but he is not attached to karmas. Though still receiving pleasure and pain he is not influenced by them. This is known as liberation while living in which the Jiva, identified with Shiva, enjoys the eternal bliss.

Chapter - 8

CONCLUDING REMARKS

(The Integral Humanist World-View)

The present chapter is based on the fundamental postulate that experience is the basis of all philosophy. The more integral the experience, the more integral will be the philosophy based upon it. Philosophy, should find place for all types of experiences—sensual, religious, occult, vital, spiritual etc. The relation between philosophy and religion is closest, since both approach the same Ultimate Reality only through different ways. Integral Reality must satisfy religion as well as philosophy. It satisfies our whole being. Absolute, to be truly worthy of its name, must include all appearances and reject none. A true philosophy is a philosophy of affirmation. A catholic and synthetic approach is the need of the time. Philosophy should be close to life. It should bridge the gulf between man and man and man and Nature. The widest and the most comprehensive seeing is the wisest one. Logic must be based on experience. Methods should change according to the type of inquiry. In science, philosophy, religion, psychology or any other branch of human knowledge, the integral theory should find place for all other theories, show their limitations and weld them all in an integral whole. Different branches of human knowledge need not conflict among themselves. Philosophy should present a *weltanschauung*, which justifies the truth of each branch of knowledge.

KNOWLEDGE AND TRUTH

An integral Knowledge and Truth is the perennial quest of all philosophy Knowledge is the comprehension of Reality. Truth is an attribute of judgement. The judgements based on knowledge are true while those based on ignorance lead to error. Thus, Knowledge and Truth, Ignorance and Error are correlative. Philosophy seeks to define these and also to distinguish between them. This distinction has a far-reaching significance for the nature of Philosophy. The nature of self, world and God is determined by the conception of Knowledge and its relation with Ignorance. Hence, to arrive at a critical evaluation of these concepts in a particular Philosophy, one must first determine the consistency of its views about Knowledge and Ignorance, Truth and Error.

THE INTEGRAL APPROACH

The integral knowledge is already there in the integral Reality. It is not a new or still non-existent thing that has to be created, acquired, learned, invented

or built up by the mind. It must rather be discovered or uncovered. It is a truth that is self-revealed to a spiritual endeavour, or it is there veiled in our deeper and greater self. It is the very stuff of our own spiritual consciousness, and it is by waking to it even in our surface self that we have to possess it. The Ignorance, on the other hand, considered as a power of manifoldly self-absorbed and self-limiting concentration of the conscious being, is a natural capacity of variation in his self-conscious knowledge. This is one of the possible poises of the relation of the Absolute in its manifestation.

Knowledge is not only a mental process but a matter of whole being. An integral spiritual consciousness carries in it a knowledge of all the terms of being; it links the highest to the lowest through all the mediating terms and achieves an indivisible whole. The physical, the vital, the mental and finally, the psychical, all equally take part in the achievement of knowledge. Any conflict among them leads to ignorance and error.

THE PURPOSE OF IGNORANCE

The purpose of ignorance is to trace the cycle of self-oblivion and self-discovery, for which the secret Spirit assumes ignorance in Nature. Its origin is a limitation of knowledge. Its distinctive character is a separation of the being from its own integrity and entire reality. Its boundaries are determined by this separative development of the consciousness, for it shuts us to our true self and to the true nature of things, and obliges us to live in an apparent surface existence. Evolution is impossible without ignorance since a progress in knowledge implies an elimination of ignorance. Manifestation is conceivable only if there is a development of knowledge through ignorance. An existence without ignorance shall be a static existence, though divine and perfect. Such, of course, is not the world of our experience. The world is neither perfect nor a purposeless fall. A steady and whole view of the world will depict ample design and purpose. To conceive the world as an inexplicable blunder of the All-conscient, is to despair of all human destiny. Ignorance is a purposeful descent, a divine opportunity, a necessary though subordinate term, which the universal knowledge has imposed on itself.

TRUTH AND ERROR

Illuminated by the integral knowledge, which perceives at once the truth of unity and multiplicity, the mind sees things free from discords and organized in a harmonious whole. At the mental level, however, such an experience is not actual but ideal and so long as we remain confined to thought, coherence within the whole remains a mere faith, though this faith in not contradicted by reason, since it is not infra-rational but supra-rational. As we transcend the mental level, faith becomes a certainty. The real coherence is not a mental system of ideas but an actual state of integral experience. Perhaps, at our mental level, we must

admit the impossibility of realization of such a state, yet the fact cannot be denied that as we progress in experience, we tend to realize it more and more. This integral experience of the whole is the criterion of all truth. It is whole truth and every truth is true in that whole. Our judgements are erroneous only when we treat the particular in isolation of the whole. Every truth is certainly true in its own context but it is not the whole truth, not an absolute truth. The truth of our judgements is determined by their coherence in the Absolute truth of integral experience.

TRUTH AS INTEGRAL EXPERIENCE

Coherence theory is true in emphasizing the consistency of the idea in the mental whole. Correspondence theory, on the other hand, is equally true to emphasize the need of the reference of the idea to the fact, without which, mere coherence is no guarantee for truth. Ideas and facts must be correlated and to take either as complete truth is a partial view. The idea is the realization of a truth in consciousness as the fact is its realization in power. Both are equally indispensable, and justified in themselves and in each other. Neither is warranted to ignoring or despising its complement. Pragmatism truly emphasizes the practical worldly utility of truth and the significance of human interpretation of it. Idealism, on the other hand, is equally true in its emphasis on the reference of truth to ultimate good and spiritual value. Thus knowledge is the integral experience of Reality and Truth is coherence in integral knowledge.

METHODS

Now, how can we acquire this integral knowledge and Truth? Philosophy is based on experience. The more integral the experience, the more profound is the philosophy based upon it. The integral experience is the experience of our whole being and not any particular part of it, Hence a method to realize Reality in all its entirety is as much imperative as a sound logic to render it intelligible. The philosopher not only thinks but also grows. Philosophy, as far as the Indian tradition goes, is not only an inquiry but also a realization. The concepts are mere instruments to convey the experience to others. If they do not grow simultaneously with the widening of the horizon of experience, philosophy falls short of its purpose of being universal. Mere logical consistency is no guarantee for ontological certainty. But this does not, entitle us to neglect the importance of language and logic. Hence, the task before the philosopher is to develop a method for the realization of Reality as well as an appropriate logic to explain the integral experience. The clue to such a method is given by the nature of knowledge.

Methods must change according to the nature of knowledge. A physical method, based on the testimony of senses, will necessarily stumble at the overt aspect of the things and cannot give an inner view of Reality. The subject can

only be known subjectively. The attempt to know it as an object is both a logical and psychological impossibility. A mathematical method will tell us only about the mental relations and the ontological status of Reality. A phenomenological method is valid only in the field of phenomena. A transcendental method will arrive only at the *a-priori* forms of intuition and categories of understanding. A dialectical method would give us the process of mental movement. A direct intuitive method alone can give a direct view of Reality.

But reason and intuition mutually negate only in the field of ignorance. In knowledge, on the other hand, they include and affirm each other. As Bergson said, "Dialetic is necessary to put intuition to the proof, necessary also in order that intuition should break itself up into concepts and so be propagated to other men." So long as the senses, the external impressions and the analytic method dominate reason, it is a denial of intuition and a bar to spiritual experience. But purified, sublimated and illumined, it conceptualizes the supra-conceptual and universalizes the spiritual experience. Reason was the helper, reason is the bar, and reason again becomes a helper.

The history of philosophy is replete with conflicts between various faculties of man, claiming for superiority, to explain all the enigmas of metaphysics. Reason, will, vital intuition, emotion and perception, all have at a time or other tried to solve all the puzzles but only gave impetus to reaction in favour of others. Thus philosophy passed from Rationalism to Empiricism, Voluntarism, Romanticism and Mysticism, etc. A synoptic view of the dialectical movement of the spirit, welding all these component parts in its unified march, is the only solution which can bring us to some real advance in the solution of the metaphysical problems. A philosophy based on a logical treatment of the experience of our whole being, is the only philosophy worthy of its name. Such a philosophy can only be arrived by an integral method. The basic fallacy underlying the conflicting views in philosophy is the exclusive emphasis on a particular type of experience. A spiritual intuition, on the other hand, explains all intuitions. A consummating experience which eliminates the lesser ones, or like that of Samkara, transcends the lower experience has its own validity in philosophy. But to know the Reality integrally, an integral experience is needed which does not negate but affirm, does not reject but transform even the lowest type of experience. Such is the spiritual intuition. Spiritual intuition does not negate the experience gained through physical, vital or mental instruments. Whereas the latter seek to abstract one particular type of experience from the others, spiritual intuition embraces the whole. It is a knowledge through whole being. It is a direct vision, an authentic seeing, a comprehensive intuitive apprehension.

THE URGE TO ABSOLUTE

The infinite diversity of man's knowledge can be summed up in three principal categories—self, world and God. To know either of these, the knowledge of the other two is equally imperative. Thus consciously or unconsciously, man seeks for a unity of this trinity. Thought cannot rest unless it reaches the whole. Philosophy is an attempt to arrive at an integral truth, sufficient to explain all the diversities. A weltanschauung which integrates the world, self and God, without abstraction or distortion, can alone satisfy our whole being; a necessary condition for the individual satisfaction of each part, intellectual, vital or physical. The self, of which the man is most immediately conscious, always strives for self-sufficiency and yet this is not possible without his unity with world and God. Impelled by the instinctive urge of the senses, man persistently tries to know the world and yet it cannot be known perfectly unless he knows his own self and God. Again, as the knowledge progresses, man becomes more conscious of the ultimate Reality God, without whose knowledge, the knowledge of the self as well as of the world remains incomplete.

Man has approached this unity both positively and negatively. This has led him to distort or deny either, two or all of these categories. Subjectivism, Materialism and Pantheism exalt self, world and God respectively and negate the other two. Nihilism seeks to unify all in a fathomless void, by an absolute negation of all; an attempt to solve the problem by showing that it is no problem at all.

These solutions are inadequate by the very nature of the case. A true unity cannot be arrived at by desertion or suppression or either aspect. Both the individual and the cosmos, need an Absolute, an ultimate truth of things in whose unity all are affirmed and integrated and nothing left or lost. Thus to reach the unity, man must arrive at a Supreme, to which all aspire, or an All without which nothing can exist.

But such an Absolute cannot be affirmed by a negation of the world and the individual since it would leave them unexplained and thus fail to satisfy our whole being. Such an Absolute it not absolute since it leaves much out of its ken. This, however, does not mean that it exists by virtue of the universe or self. Absolute is self-sufficient, yet these are inseparable from Him since to know him, the knowledge of the self and the world is equally necessary. It is only when man approaches the Absolute through the world that he becomes truly one with him; possessing him in him and the universe. Man passes from egoism to altruism and from both to spiritualism. Man and Nature are united in and with God.

Human mind may find it difficult to believe as to how the absolute can be immanent as well as transcendent, universal and individual, one and many at the same time. But this is a purely intellectual difficulty. In the matters of the

Absolute, on the other hand, not mental logic but integral experience is the ultimate criterion. To explain the paradox of the nature of Absolute, Samkara is contented to call it indescribable. Bradley takes resort to irrational 'somenow'. Leibnitz appeals to the law of pre-established harmony. But it cannot be explained without reference to the integral experience of the Divine consciousness, to the logic of Infinite itself. Buddha and Kant avoided explanation. Nagarjuna and Bradley accepted agnosticism. But reason has no reason to declare agnosticism as man's ultimate destiny. There are instruments other than reason which give us a direct experience of the Divine. The knowledge of the Absolute leads to a complete self-knowledge, complete world-knowledge and complete God-knowledge. By a conscious unity of God, self and world in the Absolute man knows the Consciousness-Force underlying all. This, however, is not a unity *ab-extra*. God is the Absolute, the essential unity of self and world, which transcends both.

THE CONCEPT OF GOD

F.H. Bradley said, "If you identify the Absolute with God, that is not the God of religion. If again you separate them, God becomes a finite factor in the whole." Man cannot worship an impersonal indeterminate. Religious sentiment craves for a personal God to hold communion with. Both Samkara and Bradley rightly distinguish between the Absolute and God. What however, they fail to note is that these are merely two distinct poise of the same reality. Religion and Philosophy, as the Upanisadic seers realized, seek the same ultimate reality through different ways.

The God must be not only the highest in the hierarchy of realities, the *monas monadum,* the *primus interpares,* but also the all-inclusive. The pluralists reduce God to a mere finite individual, infinitely better than ourselves. To Prof. Howison, God is a divine centre of the selves which are ontologically real and exist together with God. Rashdall differentiates between the absolute and God and conceives the latter as finite and limited by other selves. Reality is thus a "*Community of persons*" or in Dr. McTaggart's phrase "a society". Rashdall's definition of God as 'one of the selves' is on a par with the Nyayaconception of God who is an individual. The God of the Naiyayikas is a personal being possessing existence (Sat), knowledge (Chit) and bliss (Ananda). As against the God of Samkara the Nyaya-God is extra-cosmic and not the material cause of the universe. Samkara proves the futility of all arguments, including the inference of Nyaya to prove the existence of God and bases it on the testimony of sruti. Kant restricts reason to make room for faith but faith, to have any ontological efficacy must be based on realization, of which sruti is a record. God is individual as well as universal, immanent and yet transcendent, personal and yet infinite.

Thus, logically speaking, Samkara's conception of God is more consistent than that of Nyaya but being an empirical postulate, it fares no better. Descarte's causal argument, whatever may be its logical consistency, reveals a salient point about the nature of God. If the universe is not a creation of the fiat of an irresponsible God, if we are not made of the stuff of dreams, the innate ideas or the first principles must correspond to reality. As Alexander points out, "Ultimately in all cases it is our mental responses to objects that discover the objects to us as objects of cognition." The truth of the first principles is a necessary postulate of philosophy. Bradley rightly perceives that religion is an effort to realize the reality through every aspect of our being and that philosophy satisfies the intellect. But if the intellect cannot be fully satisfied unless the other parts of our being are given their due, how can philosophy be satisfied in an Absolute who does not satisfy the religious sentiment ? As intellect supplies the clue for the Absolute, religious experience determines the nature of God, but the two must be harmonised to arrive at an integral view of Reality which satisfies both Philosophy as well as Religion.

The above discussion leads us to conclude with Sri Aurobindo that "All theories that make the becoming sufficient to itself are therefore half truths, valid for some knowledge of the manifestation acquired by an exclusive concentration upon what they affirm and envisage, but otherwise valid only because the being is not separate from the becoming but present in it, constitutive of it, inherent in its every infinitesimal atom and in its boundless expansion and extension." The theories of Reality as change have their truth in the fact of becoming but even to know this truth completely, the knowledge of Being is equally necessary. The Absolute is a supracosmic Reality, Being, Existence, Consciousness, Delight, Sacchidananda but at the same time it is also the cosmic Reality, the Becoming. In the words of Sri Aurobindo, "The Being is One but this oneness is infinite and contains in itself an infinite plurality or multiplicity of itself; the One/is the All; it is not only an essential existence but an All-Existence."

SELF AND INDIVIDUALITY

So far, we have dealt with the Absolute as unity, and One. Now, let us examine the aspect of Many, the multiplicity since that too is equally important. In spite of its being most intuitively certain and near to us, the nature of self has been the most difficult to grasp. Some know it as the body, others as life, while still others as mind. Many identify ego with the self, others know it as an imaginary focus behind five sheaths. Simililarly there is much difference of views as to whether the self is static or dynamic, particular or universal, real individual or merely a shadow of the Absolute. Thus, the problem of the individual is closely knit with that of self. Many accept the self but do not assign

it any individuality. Others maintain the reality of the individual without positing any permanent self behind his individuality. Reality of the individual is a necessary postulate of ethics and religion. Any rejection of the individual is a rejection of ethics as well as of religion. Such a philosophy has no place for the philosopher himself and thus becomes inconceivable. Such a view, by the very inherent dialectic of thought, passes into its opposite. In contrast to the Absolutists, the Personalists and the Theists join hands with the Pluralists to maintain the identity of the indiscernibles sometimes even at the cost of missing the universal. Thus the nature of self and individuality has been explored from various points of view *viz.*, epistempological, metaphysical, psychological, ethical and religious etc. A truly integral philosophy must take account of all these standpoints.

Individual has been often identified with ego and its transcendence misunderstood as the extinction of individuality. But ego is, at best a practical nucleus for the pragmatic aspect of life. Behind it is the Purusa, the real individual who determines, supports and yet exceeds it. Thus the temporality of the ego and the eternity of the individual are perfectly compatible. The multiplicity is real in the Divine. Differentiation is a means to greater unity. God is in man and man is in God. Individual has transcendent within him. He can be one with the Divine and yet enjoy him in the world. We can have mystic union with God and also love and worship Him as an Other.

WORLD AND CREATION

All around us we find motion, change and diversity as well as status and unity. The One and the Many, the being and the becoming are equally the facts of experience and a sound philosophy must find place for all of them. Their inter-relation, however, is the crux of the problem. Is the Reality One or May? If many, then what is the relation between these many which leads to the experience of one unified world explained? If both, then again what is the relation between them? If Many is the manifestation of One how, when and why the One became Many? Again, is becoming an eternal fact ? If yes, what is its relation to being; if no then how the Becoming came out of Being. Is the world a matrix of the creation? To sum up, our inquiry is concerned with the what, how and why of the world.

Non-dualism emphasizes One as the sole reality. At the other extreme is pluralism. Nihilism negates both. One the other hand, there is the theory which affirms both. This affirmation may be of two types: dualistic and monistic *e.g.* Samkhya and the Vedantic theory of Samkara. Again, Nihilists believe the world to be unreal, non-dualists as real-unreal and the rest as real. The first two theories take it as the product of ignorance, the last group conceives the primordial matrix as force. In this group again, there is divergence about the nature of force.

Samkhya and Charvaka believe it to be blind, while Ramanuja conceives it as conscious. Finally, this group conceives the world as manifestation.

NATURE OF FORCE

Now, this Consciousness Force is certainly not the ordinary surface mental consciousness which, as the psychological researches have amply shown is but an insignificant part of the forces lying hidden in the deeper layers of the unconscious. Consciousness is not mental though man alone is self-conscious. Samkara's analysis of deep sleep, differentiating between the consciousness and the self-consciousness is very valuable here. The latter is only one aspect of the former, which is eternal and exists in all stages, waking, dreaming and sleeping. Epi-phenomenalism is now an exploded theory. Consciousness uses the brain, which its upwards strivings have produced, brain has not produced nor does it use the consciousness. Yogic feats and the modern researches in abnormal psychology and hypnotism prove that the instruments are not indispensable to consciousness.

Again, this consciousness is present everywhere. The experienents of Sir J.C. Bose have proved the existence of consciousness in plants, on a strictly scientific basis and there is every reason to hope that the same may be proved with regard to the metals, only if we could get more refined instruments. All science is based on the principle of "*Non Fit Saltus in Natura.*" Anything exists whose existence is required in the fitness of things, if its existence is neither denied nor affirmed by facts. Pure reason has *a-priori* certainty of the ontological status of its conclusions. All knowledge, scientific or metaphysical can pass from the known to unknown. Continuity is not opposed to real differences. A faith in the efficacy of such a leap is behind all speculative thought.

THEORY OF EVOLUTION

the best explanation of the enigma of creation is the theory of Evolution. Evolution is too potent a fact to stand in need of any more proof. The anti-evolutionary arguments of men like Oswald Spengler, have now become out of date. The theory of evolution has been adopted in almost all fields of human knowledge. In the field of philosophy itself, several types of theories have been advanced, which require critical treatment to arrive at a theory consistent with reason as well as justified by experience in all its fullness. "Evolution", according to Lloyd Morgan, "is the name we give to the comprehensive plan of sequence in all natural events." But to make the plan truly comprehensive the definition should be pushed further to include the events of mind as well as of Spirit. The theory of evolution should find the sequence and purpose of all the levels of existence, *viz.*, matter, life, mind and Spirit and also speculate the future course of the process consistent with its general scheme.

The evolution is continuous. It always has, a past, a present and a future till the Spirit is completely manifested. Sacchidananda is himself behind everything and hence where one principle is manifest in cosmos, there all the rest must be not only present and passively latent but secretly at work. The progress is not by leaps and gaps. The manifestation of the spirit is a complete weft in which all the others enter as the elements of the spiritual whole. Thus, everyone is involved in each. As Matter is the last word of the descent so it is also the first word of he ascent. Whatever is involved must evolve. As the power of all these planes, worlds, grades, degrees are involved in material existence, so are they all capable of evolution out of it.

THE SUMMUM BONUM

Evolution is the key to understand the purpose of the individual and cosmic Nature. This evolutionary purpose is determined by the very nature of creation. Spirit is involved in matter for the pure delight of manifestation and when that purpose in achieved, it must by its very inherent teleology, evolve again to its original form. This is clearly exhibited by the process of evolution in Nature. Leibnitz's monadology expresses this fact though it misses the universal. There is no warrant to stop at the waking monads, since if the force is the force of Being and one with it, and if evolution presupposes involution, the process should stop only when the force has realized Being. Otherwise, one is left in a perpetual oscillation. To be and to be fully is the aim of man and Nature. To be fully means to be wholly and integrally aware of oneself. To be fully is to have the intrinsic and integral force of one's being. Lastly, to be fully is to have the full delight of being. Thus to be fully means to realize the hidden existence, consciousness and bliss. Again, to be fully is to be universally, since all being is one, and finally, to be universally, one must be also transcendentally. Man will have to transcend the physical, vital and mental levels. Then alone, the Spirit will control the lower nature. Individual and universal consciousness can find its fullness only by transcendence. Man's evolution is no longer an evolution in ignorance and through inconscience. It is an evolution from knowledge to fullness of Superconscience.

CONCLUSION

Thus the problems of metaphysics and religion have been approached from various perspectives. Yet, nowhere man could reach a reconciliation and satisfactory conclusion. Monism, Pluralism and Dualism, Materialism, Vitalism and Mentalism, all have given impetus to reaction in favour of their opposites. History of philosophy is a record of these clamouring schools claiming for superiority. Some of the basic fallacies underlying all these are : the extension of reason beyond its limits, the confusion of suprarational with infra-rational, the substitution of focus with the fringe, whole with the part and a dogmatic denial

of all reality to whatever falls outside their limited ken. Thus, one finds closed systems of philosophy, presenting specialized diagnosis and claiming their solutions to be panaceas. These have often led to an absolute negation of metaphysics, as a useless appendage to Science. Philosophy has come to a blind alley. It is high-time that it should review the situation and change the methods, but this time it should not be a yet another method along with the other but one which integrates all of them.

THE NEED OF THE TIME

The eternal truth of philosophy should be presented in new forms according to the needs of the time. If a philosophy has not to remain confined to some idle arm-chair dilettanti but serve for the regeneration of human race, it should adapt to the needs of our age. A *weltanschauung* which negates either limb of the trinity of the world, God and the individual, falls short of the integral truth. Pessimism and escapism have their reasons but they do not represent the sole truth. The explanation of life as misery does not explain that desperate clinging to life which we observe everywhere. In every branch of knowledge, there have been more than enough isms and feuds. R.E. Dewey rightly points out, "If philosophy is to survive renewed interest in the synthetic generalizing function is now an indispensable condition." The need of synthesis is more than a truism to be any more emphasized. This synthesis, however, should not be a mere patch-work or an eclecticism. A dynamic approach welding all other approaches in an integral whole alone serves the purpose. Again, no up-to-date philosophy can turn its back to the conclusions of science, though values are as much important as facts. The hypothesis of evolution as proved by science has been adopted by Western philosophers. What is, however, needed is its synthesis with Eastern spiritual vision. If evolution has to explain the world enigma and not some isolated facts of experience, it must be a spiritual evolution. Philosophy, today, needs a common platform for the meeting of the extremes. As in other branches of knowledge and activities, so in philosophy, a happy synthesis of East and West should be developed. This should be done with special reference to the problems of self, evolution and the notion of experience. The Western philosophers should widen their arena of experience to include all its types specially occult, religious and spiritual. The East should adopt the concept of evolution to arrive at a truly dynamic Reality. The psychological findings of the West should be synthesized with the spiritual discoveries of the East, to arrive at a true conception of Self.

Chapter - 9

OBJECTIVE QUESTIONS FOR COMPETITIONS

3. THEORIES OF REALITY

1. The existence of self in Indian philosophy has not accepted by the schools known as :
   (a) The Charvakas, (b) The Buddhists,
   (c) Both, (d) Neither.
2. Man according to Charvaka philosophy is :
   (a) The physical body, (b) The self,
   (c) The consciousness, (d) None of the above.
3. Human consciousness, according to Charvaka philosophy is :
   (a) Combination of five elements, (b) Self,
   (c) Body, (d) None of the above.
4. Happiness and sorrow and other mental activities according to Charvakas are the attributes of :
   (a) Body, (b) Self,
   (c) Consciousness, (d) None of the above.
5. The relationship of consciousness and body according to Charvaka philosophy is :
   (a) Consciousness is the product of body, (b) Body is the product of consciousness,
   (c) Both, (d) Neither.
6. Charvaka philosophers have been classified into :
   (a) Dhurta, (b) Susikshit,
   (c) Both, (d) Neither.
7. The sage Vatsyayan belongs to the Charvaka school of:
   (a) Dhurta, (b) Susikshit,
   (c) Both, (d) Neither.

8. On the question of nature of self the Charvaka philosophers can be classified as :
(a) Dehatmavadin, (b) Indriyatmavadin,
(c) Pranvadin, (d) All the above.

9. According to Dehatmavadin Charvakas self is:
(a) Body, (b) Sense organs,
(c) Vital Principle, (d) Mind.

10. According to Indriyatmavadin Charvakas self is :
(a) Body, (b) Sense organs,
(c) Vital Principle, (d) Mind.

11. According to Pranvadin Charvakas the nature of self is :
(a) Body, (b) Sense organs,
(c) Vital Principle, (d) Mind.

12. According to Atmamanovadin Charvakas self is :
(a) Body, (b) Sense organs,
(c) Vital Principle, (d) Mind.

13. The Charvakas deny the existence of :
(a) self, (b) Rebirth,
(c) Heaven and hell, (d) Karma.

14. The Charvaka theory of self can be termed as :
(a) Materialist, (b) Vitalist,
(c) Mentalist, (d) All the above.

15. The Jaina's proofs for the existence fo self include :
(a) Direct proofs, (b) Indirect proofs,
(c) Both, (d) Neither.

16. The indirect proofs for the existence of self according to the Jaina philosophers are :
(a) Self is mover, (b) Co-ordinator,
(c) Efficient cause, (d) All the above.

17. The Jainas have refuted the Charvaka view of self on the basis of :
(a) No evidence, (b) against causation,
(c) Illogical, (d) All the above.

18. Buddhas theory of self is known as :
(a) Theory of no-soul, (b) Immutable self,
(c) Eternal self, (d) None of the above.

19. Buddha's theory of self is similar to the theory of self propounded in the West by :
(a) William James, (b) David Hume,
(c) Bertand Russell, (d) All the above.

20. Self according to Buddha is :
(a) Flow of consciousness, (b) Eternal,
(c) Unchanging, (d) None of the above.

21. Rebirth according to Buddha is connected with self as :
(a) Relevant, (b) Irrelevant,
(c) Fundamental, (d) None of the above.

22. Buddha's attitude towards self can be said to be :
(a) Dogmatic, (b) Scedtic,
(c) Indifferent, (d) Agnostic.

23. Man according to Buddha can be said to be :
(a) Sanghat, (b) Self,
(c) Body, (d) None of the above.

24. The form, size and structure of human body according to Buddha is formed due to :
(a) Roop, (b) Vedana,
(c) Sanjna, (d) Vijnana.

25. Feelings like pleasure and pain and aversion, according to Buddha are due to :
(a) Roop, (b) Vedana,
(c) Sanjna, (d) Vijnana.

26. Knowledge according to Buddha is the result of :
(a) Roop, (b) Vedana,
(c) Sanjna, (d) Vijnana.

27. The tendencies due to the actions of the past birth according to Buddha are the result of :

(a) Samskaras, (b) Roop,
(c) Vedana, (d) Sanjna.

28. Buddha's denial of self is based upon :

(a) Metaphysics, (b) Epistemology,
(c) Axiology, (d) None of the above.

29. Man according to Buddha can be explained by :

(a) Dependent origination, (b) Self,
(c) Body, (d) Consciousness.

30. The Self according to Samkhya theory is :

(a) The knwer, (b) Pure consciousness,
(c) Eternally free, (d) All the above.

31. The self according to Samkhya is different from :

(a) Body, (b) Mind,
(c) Intellect, (d) All the above.

32. The Samkhya theory of self is based upon :

(a) The Vedas, (b) The Bhagwadgita,
(c) The Puranas, (d) None of the above.

33. The chief characteristics of the self according to Samkhya philosophy is :

(a) Pure consciousness, (b) Rebirth,
(c) Eternity, (d) None of the above.

34. In evolution self aims at:

(a) Enjoyment, (b) Liberation,
(c) Both, (d) Neither.

35. The chief arguments to prove the existence of self advanced by Samkhya philosophers are :

(a) Structure of things, (b) The Gunas,
(c) Substratum of knowledge, (d) All the above.

36. The self is proved on the basis of the psychological tendencies of :

(a) Enjoyment, (b) Knowledge,
(c) Salvation, (d) All the above.

37. The plurality of self in Indian philosophy has been accepted by :

(a) The Jainas, (b) The Samkhya,
(c) The Mimamsa, (d) All the above.

38. The unitary theory of self in Indian philosophy has been supported by :

(a) Advaita Vedanta, (b) The Jainas,
(c) The Mimamsa, (d) The Samkhya.

39. The plurality theory fo self has been proved by Samkhya philosophers on the basis of :

(a) Birth and death, (b) Individual differences,
(c) Different Gunas, (d) All the above.

40. Samkhya theory of self has been criticised on the basis of :

(a) Confusion between Jiva and Atman (b) Proofs for practical self only,
(c) Illogical, (d) All the above.

41. The most important theory of self in Indian philosophy has been advanced by :

(a) Advaita Vedanta, (b) Jainas,
(c) Buddhists, (d) Samkhya.

42. Self according to Samkara is :

(a) Brahman, (b) Eternal,
(c) Transcendent, (d) All the above.

43. The most important characteristic of self according to Samkara is :

(a) Metaphysical, (b) Epistemological,
(c) Axiological, (d) All the above.

44. The psychological proof for the existence of self, according to Samkara is based upon :

(a) States of consciousness, (b) Analysis of deep sleep,
(c) Analysis of nature of knowledge, (d) All the above.

45. The existence of self belongs to the level of :
(a) Walking, (b) Dreaming,
(c) Sleeping, (d) Turiya state.

46. Samkara's theory of self is based upon :
(a) The Vedas, (b) The Upanisads,
(c) The Brahma Sutras, (d) Bhagwadgita.

47. The Denial of self according to Samkara is:
(a) Valid, (b) Contradictory,
(c) Both, (d) Neither.

48. The meaning of Jiva and Atman in Samkara's philosophy is :
(a) Identical, (b) Contradictory,
(c) Different, (d) None of the above.

49. Birth and death according to Samkara are the characteristics of :
(a) Brahman, (b) Atman,
(c) Jiva, (d) Maya.

50. The fundamental basis of Samkara's theory of self is :
(a) Dualism, (b) Non-dualism,
(c) Qualified monism, (d) Pluralism.

51. Samkara's theory of self is based upon:
(a) Metaphysics, (b) Epistemology,
(c) Logic, (d) All the above.

5. THEORIES OF LIBERATION

1. The theory of liberation has been rejected in Indian philosophy by the school known as :
(a) The Charvaka, (b) The Jaina,
(c) The Buddhists, (d) The Vedanta.

2. Liberation according to Charvaka can be said to be :
(a) Possible, (b) Impossible,
(C) Foolish, (d) None of the above.

3. Liberation according to Jaina philosophy is :
(a) Freedom from matter, (b) Freedom from life and death.
(c) Freedom from Karma, (d) All the above.

4. Liberation according to Jaina Philosophy can be classified as :
(a) Bhava-moksa, (b) Dravy moksa,
(c) Both, (d) Neither.

5. The state of Jivan mukti is included in :
(a) Bhava-moksa, (b) Dravya moksa,
(c) Both, (d) Neither.

6. The liberated person according to Jainas goes to :
(a) Heaven, (b) Sidhashila,
(c) Other worlds, (d) None of the above.

7. Liberation according to Jaina can be achieved by :
(a) Penance, (b) Self-control,
(c) Detachment, (d) All the above.

8. Liberation according to Buddha means :
(a) Exinction, (b) Freedom,
(c) Detachment, (d) None of the above.

9. Liberation in Buddhist philosophy is known as :
(a) Nirvana, (b) Moksa,
(c) Mukti, (d) None of the above.

10. The most important means for achieving Nirvana according to Buddha is :
(a) Eight-fold path, (b) Penance,
(c) Detachment, (d) Mortification.

11. The state of Nirvana can be described as :
(a) Equanimity, (b) Detachment,
(c) Freedom passions (d) All the above.

12. Buddha's theory of Nirvana is based upon :
(a) Dependent origination, (b) Four-great truths,
(c) Nature of the world, (d) All the above.

13. Nirvana in Buddhist text has been described as :
(a) State of peace, (b) Eternal death,
(c) Perfect freedom, (d) All the above.

14. Nirvana cannot be described as :
(a) Eternalism, (b) Nihilism,
(c) Both, (d) Neither.

15. The famous preaching of Nirvana to king Milinda were given by :
(a) Gautam Buddha, (b) Nagarjuna,
(c) Nagasena,. (d) None of the above.

16. The important forms of Nirvana include :
(a) Sopadhi sesa, (b) Nirupadhi sesa,
(c) Both, (d) Neither.

17. The world as suffering has been postulated by :
(a) Buddhists, (b) Samkhya,
(c) Jainas, (d) All the above.

18. Suffering according to Samkhya can be classified as :
(a) Aahyatmika, (b) Adhibhautika,
(c) Adhidevika, (d) All the above.

19. The cause of suffering according to Samkhya philosophy is ·
(a) Ignorance, (b) Attachment,
(c) Fear, (d) None of the above.

20. Liberation according to Samkhya can be attained by :
(a) Knowledge, (b) Penance,
(c) Enjoyment, (d) None of the above.

21. The self in Samkhya philosophy is known as :
(a) Jiva, (b) Purusa,
(c) Atman, (d) None of the above.

22. The chief characteristics of Purusa in Samkhya philosophy is :
(a) Transcendent, (b) Ever-liberated,
(c) Non-attached (d) All the above.

23. Liberation according to Samkhya can be classified as
(a) Jivanmukti, (b) Videhamukti,
(c) Both, (d) Neither.

24. The liberation by living according to Samkhya philosophy can be termed as :
(a) Jivanmukti, (2) Videhamukti,
(c) Both, (d) Neither.

25. Liberation after death according to Samkhya philosophy can be termed as:
(a) Jivanmukti, (b) Videhamukti,
(c) Both, (d) Neither.

26. The final state of liberation according to Samkhya philosophy is :
(a) Jivanmukti, (c) Videhamukti,
(c) Both, (d) Neither.

27. Liberation and bondage according to Samkhya philosophy are of the nature of :
(a) Ultimate reality, (b) Practical reality,
(c) Like dream, (d) None of the above.

28. The main objection against Samkhya concept of liberation is based upon:
(a) The purusa as agent, (b) No happiness in liberation,
(c) Fallacies of evolution, (d) All the above.

29. The best theory of liberation in Indian philosophy has been advanced by :
(a) The Jainas, (b) The Buddhists,
(c) The Samkhya, (d) Advaita Vedanta.

30. According to Advaita Vedanta the nature of liberation can be explained as :
(a) Brahman, (b) Atman,
(c) Transcendental truth, (d) All the above.

31. The cause of bondage according to Advaita Vedanta is :
(a) Ignorance, (b) Attachment,
(c) Evil, (d) Fear.

32. Advaita Vedanta theory of liberation is based upon :
(a) The Vedas (b) The Upanisads,
(c) Bhagwadgita, (d) Brahma Sutra.

33. Achievement of liberation, according to Samkara is :
(a) Activity, (b) Knowledge,
(c) Enjoyment, (d) None of the above.

34. The liberation in Advaita Vedanta is known as :
(a) Nirvana, (b) Apavarga,
(c) Moksa, (d) None of the above.

35. Liberation according to Ramanuja means :
(a) Unity with God, (b) Proximity with God,
(c) Attachment to God, (d) All the above.

36. Liberation as living in the country of God, according to Ramanuja is known as :
(a) Salokya, (b) Samipya,
(c) Sanidhya, (d) Sayujya.

37. Liberation as becoming a part of God, according to Ramanuja is known as :
(a) Salokya, (b) Samipya,
(c) Sanidhya, (d) Sayujya.

38. Liberation as nearness to Isvara according to Ramanuja is known as :
(a) Salokya, (b) Samipya,
(c) Sanidhya, (d) Sayujya.

39. Liberation as eternal contact with God according to Ramanuja is known as :
(a) Salokya, (b) Samipya,
(c) Sanidhya, (d) Sayujya.

40. The important means for achievement of liberation according to Samkara is :
(a) Distinction of self and not self, (b) Concentration on Om,
(c) Religious practices, (d) All the above.

41. The possibility of liberation while living has been accepted in Indian philosophy by :
(a) Samkara, (b) Ramanuja,
(c) Jainas, (d) All the above.

42. Liberation according to Samkara is the goal of :
(a) Vijnana Atma, (b) Paramatma,
(c) Both, (d) Neither.

THEORIES OF CAUSATION

1. Causation in Indian philosophy has been explained by :
(a) Satkaryavada, (b) Asatkaryavada,
(c) Parinamavada, (d) All the above.

2. The theory that the effect is the real result of the cause in known as :
(a) Satkaryavada, (b) Asatkaryavada,
(c) Parinamavada, (d) Vivartavada.

3. The theory that the affect is only the apparent result of the cause in known as :
(a) Satkaryavada, (b) Asatkarvavada,
(c) Parinamavada, (d) Vivartavada.

4. The theory that the affect is already implicit in the cause is known as :
(a) Satkaryavada, (b) Asatkaryavada,
(c) Parinamavada, (d) Vivartavada.

5. The theory that the affect is not implicit in but suprimposed upon cause is known as :
(a) Satkaryavada, (b) Asatkaryavada,
(c) Parinamavada, (d) Vivartavada.

6. The theory known as Satkaryavada has been supported by :
(a) Samkhya, (b) Vedanta,
(c) Mimamsa, (d) None of the above.

7. The theory of Causation as Vivartavada has been generated by :
(a) Samkhya, (b) Samkara,
(c) Ramanuja, (d) Patanjali.

8. Samkhya theory af causation is based upon :
(a) Nothing can come out of nothing, (b) Cause is necessary part of affect,
(c) Identity of cause and affect, (d) All the above.

9. Samkhya theory of causation is known as :
(a) Brahma Parinamavada, (b) Prakrti Parinamavada,
(c) Both, (d) Neither.

10. Ramanuja's theory of causation is known as :
(a) Brahma Parinamavada, (b) Prakrti Parinamavada,
(c) Both, (d) Neither.

11. The theory of causation known as Parinamavada in Indian philosophy has been supported by :
(a) Samkhya, (b) Ramanuja,
(c) Both, (d) None of the above.

12. The case according to Indian philosophy can be classified as :
(a) Material cause, (b) Immediate cause,
(c) Efficient cause, (d) All the above.

13. The material and the efficient causes according to Samkya philosophy are related as :
(a) Identical, (b) Contradictory,
(c) Different, (d) None of the above.

14. The important conditions to manifest the affect out of the cause according to Samkhya philosophy are :
(a) Space-time. (b) Form,
(c) Qualities, (d) All the above.

15. The Mimamsa theory of causation is known as :
(a) Theory of energy, (b) Vivartavad,
(c) Parinamvada, (d) None of the above.

16. The world according to Samkara is the result of :
(a) Real causation, (b) Super imposition,
(c) Evolution, (d) None of the above.

17. The theory known as Satkaryavad includes
(a) Parinamvada, (b) Vivartavada,
(c) Both, (d) Neither.

18. The causal relation according to Samkara is :
(a) Real change, (b) Unreal change,
(c) Both, (d) Neither.

19. The reflection of Brahman as world according to Samkara is due to:
(a) Avidya, (b) Adhyasa,
(c) Vyavahara, (d) All the above.

20. While according to Samkhya Philosophy effect is the real modification of cause, according to Samkara it is :
(a) Real, (b) Unreal,
(c) Indescribable, (d) None of the above.

21. The theory of causation advanced by Samkara has been proved by:
(a) Experience, (b) Logic,
(c) Scriptures, (d) All the above.

22. The relation between the Jiva and Brahman according to Samkara can be explained as :
(a) Identity, (b) Reflection,
(c) Emanation, (d) Evolution.

23. According to the theory known as Avacchedavada causation means:
(a) Destruction, (b) Annihilation,
(c) Reflection, (d) None of the above.

24. Ramanuja's theory of causation is known as :
(a) Vivartavada, (b) Prakrti Parinamvada,
(c) Brahma parinamvada, (d) Asatkaryavada.

1. EPISTEMOLOGY

1. In Indian philosophy the validity of scriptures has been challenged by:
(a) The Charvakas, (b) Nyaya,
(c) Samkhya, (d) The Vedanta.

2. The only valid Pramana according to Charvaka is :
(a) Perception, (b) Scriptures,
(c) Inference, (d) None of the above.

3. According to materialism the only valid Pramana is :
(a) Perception, (b) Scriptures,
(c) Inference, (d) None of the above.

4. Perception coming through the contact of external senses with objects according to Charvaka is known as :
(a) External, (b) Internal,
(c) Both, (d) Neither.

5. The nature of perception according to Charvaka can be said to be:
(a) Authentic, (b) Inauthentic,
(c) Both, (d) Neither.

6. The validity of inference according to Charvaka is :
(a) Authentic, (b) Inauthentic,
(c) Both, (d) Neither.

7. Charvaka arguments against inference include :
(a) Rejection of Vyapti, (b) Rejection of testimony,
(c) Rejection of comparison, (d) All the above.

8. Pramana in Indian philosophy means :
(a) Means of knowledge (b) Means of valid knowledge,
(c) Means of invalid knowledge, (d) All the above.

9. The Charvakas have challenged the validity of :
(a) Inference, (b) Scriptures,
(c) Both, (d) Neither.

10. The validity of scriptures has been challenged by the Charvakas in the field of :
(a) Perceptible things, (b) Imperceptible things,
(c) Both, (d) Neither.

11. Charvakas have rejected the authenticity of the vedic statements concerning:
(a) Imperceptible things, (b) Heaven and Hell,
(c) Rebirth, (d) All the above.

12. Charvakas have rejected the validity of scriptures on the basis of :
(a) Absence of physical proof, (b) Criticism of inference,
(c) Contradictions and tautologies, (d) All the above.

13. Charvaka criticism of scriptures has been challenged by :
(a) Nyaya, (b) Advaita Vedanta,
(c) Samkhya, (d) All the above.

14. The philosophers who have condemned Charvaka challenge to Vedas include :
(a) Udayana, (b) Vankathnath,
(c) Samkara, (d) All the above.

15. The arguments presented in the favour of the Vedas include :
(a) Authenticity of the authors, (b) Characters of the authors,
(c) Purpose of the authors, (d) All the above.

16. The nost important element in the Jain theory of Pramanas is :
(a) Perception, (b) Naya,
(c) Scriptures, (d) Inference.

17. Knowledge according to Jaina philosophers can be called;
(a) Pramana, (b) Naya,
(c) Both, (d) Neither.

18. The knowledge of a thing as it is, according to Jaina philosophers, is known as :
(a) Pramana, (b) Naya,
(c) Both, (d) Neither.

19. The knowledge of a thing in a particular context of relationship of the lower is known as :
(a) Pramana, (b) Naya,
(c) Both, (d) Neither.

20. The theory of Naya is based upon :
(a) Anekantvada, (b) Ekantvada,
(c) Both, (d) Neither.

21. Pramanas, according Jaina's include:
(a) Direct, (b) Indirect,
(c) Both, (d) Neither.

22. The knowledge known as Pramana is gained by :
(a) Soul, (b) Jiva,
(c) Sense organs, (d) None of the above.

23. The knowledge which the soul attains without any help is known as:
(a) Pratyaksha, (b) Paroksha,
(c) Both, (d) Neither.

24. The knowledge of a thing by means of Hetu according to Jaina's is known as :
(a) Pratyaksha, (b) Paroksha,
(c) Both, (d) Neither.

25. Knowledge according to Nyaya can be properly described as :
(a) Valid knowledge, (b) Invalid knowledge,
(c) Both, (d) Neither.

26. Definite and real knowledge according to Nyaya, is known as :
(a) Prama, (b) Aprama,
(c) Both, (d) Neither.

27. Indefinite and unreliable knowledge according to Nyaya is known as :
(a) Prama, (b) Aprama,
(c) Both, (d) Neither.

28. Knowledge arising out of the sense-object contact is known as :
(a) Perception, (b) Inference,
(c) Comparison, (d) Testimony.

29. The most important source of knowledge according to Nyaya philosophy is :
(a) Perception, (b) Inference,
(c) Comparison, (d) Testimony.

30. Anuma knowledge according to Nyaya is :
(a) Perception, (b) Inference,
(c) Comparison, (d) Testimony.

31. The proper means of anumana according to Nyaya is :
(a) Perception, (b) Hetu,
(c) Sadhya, (d) Paksha.

32. The knowledge of the qualities of the Paksha through the Hetu is known as :
(a) Paramarsa, (b) Anuman,
(c) Vyapti, (d) None of the above.

33. The invariable relation between the Hetu and the Sadhya in Nyaya Philosophy is known as :
(a) Paramarsa, (b) Anuman,
(c) Vyapti, (d) None of the above.

34. Vyapti can be properly defined as :
(a) Invariable concomitance, (b) Causal relation,
(c) Sequence, (d) None of the above.

35. The knowledge of the relation between a name and the thing named in Nyaya is known as :
(a) Perception, (b) Inference,
(c) Comparison, (d) Testimony.

36. The knowledge gained through the testimony of the reliable statement of scripture is known as :
(a) Perception, (b) Inference,
(c) Comparison, (d) Testimony.

37. Words according to Nyaya can be classified as :
(a) Drastrtha, (b) Adrastartha,
(c) Both, (d) Neither.

38. Word concerning perceptible objects are known as :
(a) Drastartha, (b) Adrastartha,
(c) Both, (d) Neither.

39. Words concerning imperceptible objects are known as :
(a) Drastartha; (b) Adrastartha,
(c) Both, (d) Neither.

40. The basis of the classification of scrptural words according to Nyaya can be :
(a) Meaning of words, (b) Origin of words,
(c) Both, (d) Neither.

41. The words which are given to the seers through the God himself are known as:
(a) Vedic, (b) Laukika,
(c) Both, (d) Neither.

42. Words created by ordinary human beings are known as :
(a) Vedic, (b) Laukik,
(c) Both, (d) Neither.

43. The nature of vedic words can be described as :
(a) True, (b) False,
(c) Both, (d) Neither.

44. The nature of the laukika words can be described as :
(a) True, (b) False,
(c) Both, (d) Neither.

45. The knowledge which is not contradicted by other knowledge is known as :
(a) Valid, (b) Invalid,
(c) Doubtful, (d) None of the above.

46. Prama literally means the experience which is :
(a) Real, (b) Unreal,
(c) Doubtful, (d) None of the above.

47. Valid knowledge according to Mimamsa includes :
(a) Perceptual, (b) Non-perceptual,
(c) Both, (d) Neither.

48. The perceptual knowledge according to Mimamsa can be :
(a) Savikalpa, (b) Nirvikalpa,
(c) Both, (d) Neither.

49. The Immediate knowledge according to Mimamsa is know as :
(a) Perceptual, (b) Non-perceptual,
(c) Both, (d) Neither.

50. Non-perceptual knowledge, according to Mimamsa, includes :
(a) Inference, (b) Comparison,
(c) Testimony, (d) All the above.

51. The most novel innovation of Mimamsa philosophy about the source of knowledge is :
(a) Anupalabdhi, (b) Inference,
(c) Comparison, (d) Testimony.

52. Knowledge of name, shape, quality etc., is known as :
(a) Savikalpa, (b) Nirvikalpa,
(c) Both, (d) Neither.

53. Knowledge arising out of similar cognition or perception is known as :
(a) Inference, (b) Comparison,
(c) Testimony, (d) Perception.

54. The Pramana of Upman in Indian philosophy has been accepted by :
(a) Nyaya, (b) Mimamsa,
(c) Vedanta, (d) All the above.

55. The most important source of knowledge according to Mimamsa is :
(a) Perception, (b) Inference,
(c) Comparison, (d) Testimony.

56. The Vedic statements according to Mimamsa can be classified as :
(a) Siddhartha, (b) Vidhayaka,
(c) Both, (d) Neither.

57. Sentences pertaining to objective existence are known as :
(a) Siddhartha, (b) Vidhayaka,
(c) Both, (d) Neither.

58. Statements concerning the Mode of performance of religious activity are known as :

(a) Siddhartha, (b) Vidhayaka,

(c) Both, (d) Neither.

59. Vidhayak sentences can be classified as :

(a) Upadesaka, (b) Atidesa,

(c) Both, (d) Neither.

60. 'This is what the should do,' is a sentence.

(a) Upadesaka, (b) Atidesa,

(c) Both, (d) Neither.

61. "Achieve heaven through charity for a whole month" is a statement which can be classified as :

(a) Upadesaka, (b) Atidesa,

(c) Both, (d) Neither.

62. The postulation of a fact by the impossibility of its opposite is known as :

(a) Arthapatti, (b) Anupalabdhi,

(c) Inference, (d) Testimony.

63. The immediate knowledge of the non-existence of an object is known as :

(a) Arthapatti, (b) Anupalabdhi,

(c) Inference, (d) Testimony.

64. Prama according to Vedanta is the knowledge :

(a) Uncontradictory, (b) Contradictory,

(c) Worldly, (d) Other worldly.

65. Pramanas according to Vedanta can be classified as :

(a) Perception, (b) Inference,

(c) Scriptures, (d) All the above.

66. The identity of the subject and object consciousness adopting the form of external object is known as :

(a) Perception, (b) Inference,

(c) Scriptures, (d) All the above.

67. The relation of subject and object in perception according to Vedanta is :

(a) Identical, (b) Different,

(c) Contradictory, (d) None of the above.

68. The knowledge which results in the past impressions based upon the awareness of concomitance is known as :

(a) Perception, (b) Inference,

(c) Scriptures, (d) All the above.

69 The most important pramana according to Advaita Vedanta is :

(a) Perception, (b) Inference,

(c) Scriptures, (d) All the above.

70. While Nyaya admits as many as five stages in the process of inference Samkara has admitted :

(a) Three, (b) Seven,

(c) Two, (d) None of the above.

71. The Pramana of Veda and other ancient scriptures according to Vedanta is known as :

(a) Sruti, (b) Upamana,

(c) Arthapatti, (d) Anupalabdhi.

72. The best theory of Pramanas in Indian philosophy has been presented by :

(a) Nyaya, (b) Samkhya,

(c) Advaita Vedanta, (d) None of the above.

73. The most important source of knowledge according to Indian philosophy is :

(a) Scriptures, (b) Inference,

(c) Perception, (d) All the above.

2. THEORIES OF ERROR

1. Khyati according to Indian philosophy means :

(a) Theory of error, (b) Theory of truth,

(c) Theory of falsehood, (d) None of the above.

2. The imposition of some external objects upon the self according to Samkara means :

(a) Atmakhyativada, (b) Anyathakhyativada,
(c) Akhyativada, (d) Asatkhyativada.

3. The theory of error known as Atmakhyativada in Indian philosophy has been presented by :

(a) Advaita Vedanta, (b) Samkhya,
(c) Nyaya, (d) Mimamsa.

4. The imposition of a mental concept upon the external world is known as :

(a) Atmakhyativada, (b) Anyathakhyativada,
(c) Akhyativada, (d) Asatkhyativada.

5. The theory of error known as Anyathakhyativada in Indian philosophy has been accepted by :

(a) Sautrantika Buddhists, (b) Nyaya,
(c) Both, (d) Neither.

6. The theory of error known as Akhyativada in Indian philosophy has been supported by :

(a) Advaita Vedanta, (b) Mimamsa,
(c) Samkhya, (d) Nyaya.

7. The imposition of an object upon another due to illusion is known as :

(a) Atmakhyativada, (b) Anyathakhyativada,
(c) Akhyativada, (d) Asatkhyativada.

8 The imagination of a quality in a thing which has been the subject of imposition of the object having their quality leads to the error known as :

(a) Atmakhyativada, (b) Anyathakhyativada,
(c) Akhyativada, (d) Asatkhyativada.

9. The imposition of some quality on a thing where it is not is known as :

(a) Avidya, (b) Adhyasa,
(c) Akhyati, (d) None of the above.

10. The proper cause of adhyasa according to Samkara is :

(a) Avidya, (b) Maya,
(c) Vyavahara, (d) All the above.

11. The world according to Samkara is :

(a) Real, (b) Unreal,
(c) Illusory, (d) None of the above.

12. In indian philosophy the theory of error has been mostly utilized in the field of :

(a) Metaphysics, (b) Epistemology,
(c) Axiology, (d) All the above.

13. The appearance of something in something other than itself according to Samkara means :

(a) Avidya, (b) Adhyasa,
(c) Maya, (d) None of the above.

14. Samkara has utilized the theory of Adhyasa to explain :

(a) Nature of Brahman, (b) Nature of self,
(c) Nature of the world, (d) Nature of liberation.

15. The proper nature of Adhyasa can be explained as :

(a) Knowledge, (b) Ignorance,
(c) Both, (d) Neither.

16. The basis of false knowledge according to Samkara is :

(a) Brahman, (b) Atman,
(c) Jiva, (d) Maya.

17. Samkara has utilized the theory of Avidya to explain :

(a) Nature of Jiva, (b) Nature of world,
(c) Nature of error, (d) Nature of self.

18. The right knowledge according to Samkara is known as :

(a) Vidya, (b) Avidya,
(c) Adhyas, (d) Maya.

19. The false knowledge according to Samkara is known as :

(a) Vidya, (b) Avidya,
(c) Adhyas, (d) Maya

20. The cause of the power of Maya according to Samkara is :

(a) Vidya, (b) Avidya,
(c) Adhyas, (d) Maya.

21. The cause of bondage of the Jiva in the world, according to Samkara is:
    (a) Vidya, (b) Avidya,
    (c) Adhyas, (d) Maya
22. The nature of Avidya according to Samkara can be described as :
    (a) Eternal, (b) Natural,
    (c) Both, (d) Neither.
23. The aim of the study of Vedanta scriptures is :
    (a) Liberation from Avidya, (b) Achievement of self,
    (c) Brahman realization, (d) All the above.
24. The refusal to admit the existence of illusion is known as:
    (a) Atmakhyativada, (b) Anyathakhyativada,
    (c) Akhyativada, (d) Asatkhyativada.
25. The perception of unreal as real is known as :
    (a) Viparit Khyativada, (b) Akhyativada,
    (c) Asatkhyativada, (d) None of the above.
26. Knowledge according to Mimamsa philosophy is :
    (a) Real, (b) Unreal,
    (c) Both, (d) Neither.
27. The nature of world as illusion has been accepted in Indian philosophy by :
    (a) Advaita Vedanta, (b) Mimamsa,
    (c) Vishisitadvaita, (d) All the above.
28. The relationship of the ultimate reality with the world in Indian philosophy has been explained by the theory of :
    (a) Reality, (b) Error,
    (c) Falsehood, (d) None of the above.
29. Illusion in Indian philosophy has been explained by the example of :
    (a) Snake in rope, (b) Silver in nacre,
    (c) The smell in flower, (d) All the above.

30. Examples of illusion in Indian philosophy have been utilized to explain the nature of :
    (a) Brahman, (b) Atman,
    (c) Maya, (d) All the above.
31. The Indian theory of error as compared to the modern explanation of error in psychology can be said to be :
    (a) Authentic, (b) Inauthentic,
    (c) Doubtful, (d) All the above.

CHECK CORRECT ANSWERS

3. THEORIES OF REALITY

1 (c), 2 (a), 3 (a), 4 (a), 5 (a), 6 (c), 7 (b), 8 (d), 9 (a), 10 (b), 11 (c), 12 (d), 13 (d), 14 (a), 15 (d), 17 (a), 18 (d), 19 (a), 20 (b), 21 (b), 22 (a), 23 (a), 24 (b), 25 (d), 26 (a), 27 (c), 28 (a), 29 (d), 30 (d), 31 (b), 32 (a), 33 (b), 34 (d), 35 (d), 36 (d), 37 (a), 38 (d), 39 (d), 40 (a), 41 (d), 42 (a), 43 (d), 44 (d), 45 (c), 46 (b), 47 (c), 48 (c), 49 (b), 50 (d).

5. THEORIES OF LIBERATION

1. (a), 2 (c), 3 (d), 4 (c), 5 (a), 6 (b), 7 (d), 8 (a), 9 (a), 10 (a), 11 (d), 12 (a), 13 (d), 14 (c), 15 (c), 16 (c), 17 (d), 18 (d) 19 (a), 20 (a), 21 (b), 22 (d), 23 (c), 24 (c), 25 (b), 26 (b), 27 (b), 28 (d), 29 (d), 30 (d), 31 (a), 32 (d), 33 (b), 34 (c), 35 (d), 36 (a), 37 (d), 38 (b), 39 (c), 40 (d), 41 (d); 42 (a).

4. THEORIES OF CAUSATION

1 (d), 2 (a), 3 (d), 4 (a), 5 (b), 6 (a), 7 (b), 8 (d), 9 (b), 10 (a), 11 (a), 12 (d), 13 (c), 14 (d), 15 (a), 16 (b), 17 (a), 18 (b), 19 (d), 20 (c), 21 (b), 22 (a), 23 (b), 24 (a).

1. EPISTEMOLOGY

1 (a), 2 (a), 3 (a), 4 (c), 5 (c), 6 (b), 7 (a), 8 (b), 9 (c), 10 (b), 11 (d), 12 (d), 13 (d), 14 (d), 15 (d), 16 (b), 17 (c), 18 (b), 19 (a), 20 (a), 21 (b), 22 (a), 23 (b), 24 (a), 25 (a), 26 (b), 27 (a), 28 (b), 29 (b), 30 (b), 31 (a), 32 (b), 33 (a), 34 (c), 35 (d), 36 (c), 37 (a), 38 (b), 39 (c), 40 (a), 41 (b), 42 (a), 43 (b), 44 (a), 45 (a), 46 (c), 47 (c), 48 (a), 49 (d), 50 (a), 51 (a), 52 (b), 53 (d), 54 (d), 55 (c), 56 (a), 57 (b), 58 (c), 59 (a), 60 (b), 61 (a), 62 (b), 63 (a), 64 (d), 65 (a), 66 (a), 67 (b), 68 (c), 69 (a), 70 (a), 71 (a), 72 (d).

2. THEORIES OF ERROR

1 (a), 2 (a), 3 (a), 4 (b), 5 (c), 6 (b), 7 (c), 8 (d), 9 (b), 10 (d), 11 (b), 12 (d), 13 (b), 14 (c), 15 (b), 16 (c), 17 (c), 18 (a), 19 (b), 20 (b), 21 (b), 22 (c), 23 (d), 24 (d), 25 (a), 26 (c), 27 (d), 28 (b), 29 (d), 30 (c), 31 (d).

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